THE UNITED CHURCH
FEBRUARY 1, 1960

OBSERVER

IN THIS ISSUE:

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Nuclear Dilemma

What Should Canada Do?
What Should or Does The Church Say?

read the views of

Henry Langford
Willson Woodside
James Finlay

Letters

An Elephant on Eggs

Dear Sir: . . . We have become accustomed to the effective rapier-like thrusts of the editor at the sacred cows of conventional thought. Jack Froth in his piece on mimeographed Christmas letters replaced the rapier with a bludgeon. His satirical note was reduced to heavy-handed ridicule.

It would appear that the writer felt that he was on somewhat less than solid ground in that his caricature was overdrawn. A somewhat unkind reference was once made to the late John Foster Dulles to wit, that in his diplomacy he employed all the finesse of an elephant trampling on eggs. Jack Froth's letter demonstrated that Mr. Dulles had no monopoly on these tactics.

Perhaps Jack Froth's objectives were worthy. His means did them less than justice.

Niagara Falls, Ont. "Bill Thaw."

Dear Sir: We disagree with "Jack Froth." We appreciate such letters very much, especially from former colleagues overseas. . .

Willowdale, Ont. J. B. and Mrs. MacHattie.

Dear Sir: As the sender and happy recipient of many mimeographed Christmas letters, I feel compelled to come to their defence.

On reading the prominent letter in your recent issue my husband remarked, "Someone is always taking the joy out of life". . . One letter received by us and composed after the reading of the said article, started out on an apologetic note. This letter from old friends was a pleasure to receive. It contained news about their personal and family life that we were anxious and happy to get. Had they allowed the Frothy criticism to deter them, all we would have received would have been a signed greeting card. . .

Fort Frances, Ont. (Mrs.) Ethel M. Sanders.

Wants Less Old Testament

Dear Sir: I think the churches of today are getting further away from "The way, the truth and the Life." Every minister seems to preach a different faith. . . I don't think the Gospel of Jesus Christ is that hard to understand. For He says that unless we become as little children we cannot enter the Kingdom of Heaven. I would like more of the love of Christ preached and less Old Testament. . .

Bar River, Ont. John Junor.

A WMS Protest

Dear Sir: The Reverend John E. Hunter's letter on "Fashionable Financing" says: "Doubtless a considerable part of the WMS work is underwritten by fashion shows."

May I point out that the work of the WMS is maintained by freewill offerings, bequests, and donations. Surely Mr. Hunter is aware of this. I protest the implication.

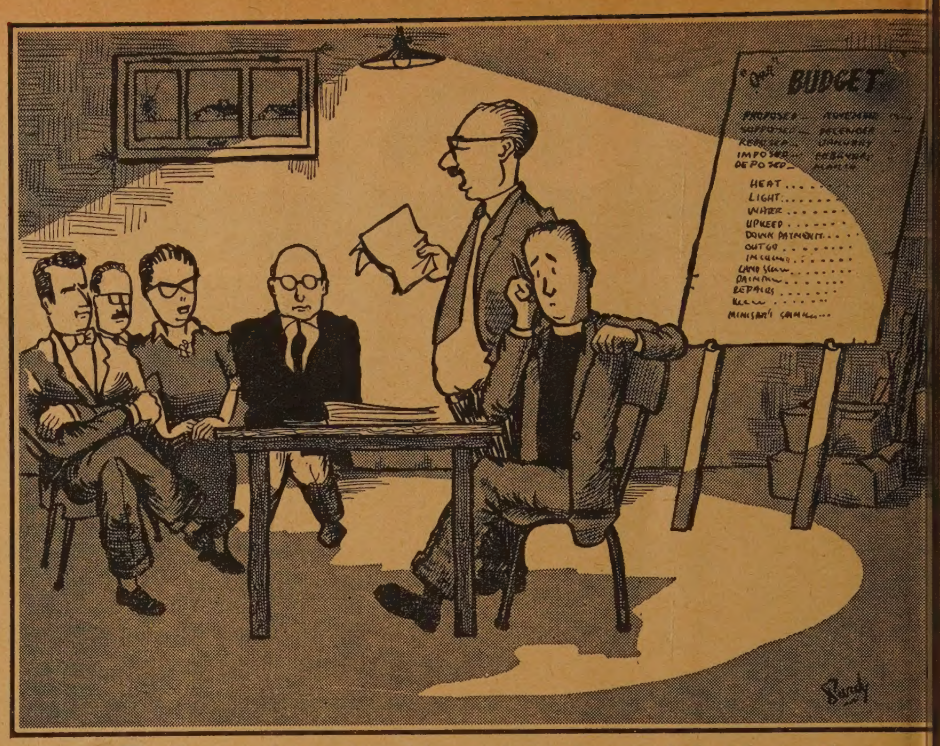
Victoria, B.C. Mrs. E. G. Emery.

Eating, Drinking and Cigarettes

Dear Sir: I notice by your Question Box in the January 1 **Observer,** regarding smoking in the church parlour, that it is left up to the local Session. Hasn't the United Church got any morals?

St. Paul says in Romans 14: 21: It is good neither to eat flesh nor to drink wine. Nor anything whereby thy brother stumbleth or is offended or is made weak. Cigarettes are causing much untold misery and suffering in the world today.

Bow Island, Alta. George F. Angle.



"Two items on the agenda tonight . . . how to keep the budget down, and how to get more men in the ministry."

M. Ed. Not Brain-washed

Dear Sir: I write in support of Managing Editor Homewood, concerning his story on "The New Israel" in the November 1 issue. Dr. George Goth suggests that Mr. Homewood has been "brain-washed" by Israeli propaganda. I was with Mr. Homewood on his visit to Israel, and in the equal time spent in the Arab countries, Egypt, Syria, and Jordan. . .

. . . Such objective reports are bound to be unacceptable to some readers, since the subject is so deeply controversial. But it is my belief that Mr. Homewood did not intend to take either "side." We were well aware of the danger of propaganda, and met plenty of it, on both sides of the border.

If anyone wishes to take up the Arab-Israel subject seriously, the first rule should be to look to the future more than to the past. We have had quite enough about who was wrong and how terrible it all was. Rightly or wrongly, Israel is there and is performing wonders with her resources. It is equally certain that the Arab peoples need Western support and encouragement, of which they have had too little. The real question is this —things being as they now are, what specific suggestions have we for helping the Arabs to improve their lot, to use to best advantage their resources, and to take their proper place in the family of nations?

Ancaster, Ont. (Rev.) L. E. Smith.

Doubts About Merger

Dear Sir: . . . I have very grave doubts as to the wisdom of merging the WMS and the WA throughout the United Church. One of the serious major problems involved in such an undertaking, as I see it, is the difficulty of making adequate provision both for the business usually conducted by the WA and for the missionary programme regularly presented by the WMS. At present, the meetings of the former organization commonly last for an hour and a quarter, and occasionally, when a "big" project is under discussion even that period of tir is insufficient; while, in the case of the latt organization, a corresponding period is n a bit too long to provide a worthwhile stud

How on earth is a composite organizati going to cover the whole ground in o single afternoon or evening? And, if it suggested that the local business and t missionary programme be conducted separate meetings, that would require tw meetings in the month. And, in such cas also, the question arises: "Why then, have merger at all?

Merrickville, Ont. (Rev.) Edwin H. Gra

Looking at History

Dear Sir: An **Observer** editorial says: "T West will never launch a military attack communism." We sure hope that is the trut But let us remember we did. We did at t end of the First World War. Who di British, French, Americans, Poles, Japane and Canadians. Churchill writes in "T Aftermath", "They shot Russians at sigh They stood as invaders on Russian soil. Th armed the enemies of the Soviet Governmen They blockaded the ports and sunk its batt ships. They earnestly desired and schem its downfall."

Before we get too self-righteous we shou re-read the account of that invasion.

Pense, Sask. J. Wilkinso

Is Silence Consent?

Dear Sir: . . . I most earnestly prote chapter nine in "Life and Death," wi answer procedure. It asks, "Is there oppo tunity for repentance and salvation aft death?" Then it proceeds to give plausib support for such a thesis. The other side the case is left unsupported. Surely the fa that some live without a chance to hear t Gospel is no evidence that there will be place of chance for repentance after deat

Our sins are committed in this body

(*Continued on page 4*)

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flesh and while we are in the flesh they may be atoned for; since Jesus was in the flesh when He made the atonement. It was on the Cross He said, "It is finished," not after He went back to Heaven.

If an atonement for sin is effectual beyond physical death why did Jesus come and make the atonement in the flesh?

Horning's Mills, Ont. (Rev.) J. S. Veals.

Dear Sir: Might one ask to what profit is the discussion deriving from the book **Life and Death**? . .

Our Christian doctrine of the Trinity takes care of Jesus' promise to return and be always with his people. There is nothing to support any idea of a more personal return at any future time. And there is nothing in the Bible to support the idea of a consummation of the age and a general resurrection and judgment day. If Mark quotes Jesus correctly that they that believe shall be saved and they that believe not shall be damned, that is as far as we can go. When I read the burial service at a grave I commit the body to the ground . . . dust to dust, and that's that. I commend the soul to God who gave it in sure and certain hope. That is as far as I can follow it. . .

Waweig, N.B. (Rev.) R. H. Baxter.

Come and Get It

Dear Sir: For Protestant churches Africa is the field of study this year. . . Developments on that continent are taking place so rapidly that it is almost impossible to keep pace with them. In 1960 four new African states will become independent and will take their places among the United Nations.

For nearly five years the American Committee on Africa has been of direct assistan to numerous churches, civic bodies, a college and university groups, by suggesti qualified speakers on many aspects African developments, and by providi magazines, pamphlets, and reprints contemporary Africa for distribution audiences.

We would like to invite anyone interest in our services to communicate with o offices at 801 Second Avenue, New York 1 Literature lists and a brochure are availabl

George M. Houser,

New York 17, N.Y. Executive Directo American Committee on Afric

Donations from Beer

Dear Sir: You say in the Q. B. that t United Church would refuse contributio from a brewery or distillery which mig profit by publicity accompanying such donation. My question is, would the chur accept it if there were no publicity?

. . . You told the hotel owner that convinced that what he does is right, H church will not condemn him or refuse H private contribution. What is the differen between a brewery and a person who mak some of his living from selling beer? T church will still be reaping some of t profit from liquor whether there is publici attached to it or not. Let's be consistent. we condemn beer or liquor let us refu donations from the sale of it.

Verdun, Que. E. G. Jone

Editor: The policy of the United Church is refuse donations from breweries or distillery firm but to accept donations from individuals.

The "Ordinary People"

Dear Sir: Mr. Fenn asserts that a minist may be educated and yet be unable to spe so that ordinary people are won for Chri This over-emphasis on "ordinary peopl bothers me. People are too content to "ordinary". . .

The reason most of these people do n understand the educated preacher is that th do not bother to study the teachings of t church for themselves. . . If the ministe are preaching over the heads of the peop the people are holding their heads too lo Mr. Brown points out that Christ's disciple did not need seven years of university. should simply like to reply: They had Hi for a teacher.

Beamsville, Ont. A. F. Gritsinge

Music Maker Thanked

Dear Sir: May we say "thank-you" f the Music Makers' Corner. We think D Horwood contributes sensible, informati Christian thoughts to Music Makers—all 8 of them, plus many more Observers.

Music is a large part of our worship God. About half of the church servi directs our thoughts to God through musi May we then have more and more of wh Dr. Horwood can do to help our childr learn about music and the Christian way?

Victoria, B.C. Arthur Bitter

The Second Generation

Dear Sir: Further to the editorial, "Ma riage Better Than Ever"—those who bemo the rising divorce rate could also have h their attention directed to the high inciden of mental and emotional breakdown trac to an upbringing by parents who shou have been divorced.

Saskatoon, Sask. Clyde Ha

Editorial answered

Labour and Africa Apartheid

Dear Sir: As a Canadian serving the International Free Trade Union Movement abroad I have read your "Segregation and Labour Unions" editorial in the October 1 United Church OBSERVER, with much interest and no little concern.

Though the editorial tends to stress the political and constitutional aspects of the South Africa versus Commonwealth issue, and thereby neglects the great moral issues involved, it is not my purpose to comment on that part of the editorial except to remind you of one point. Sooner or later the countries, other than South Africa, making up the Commonwealth, must decide whether or not they want India, Ghana, Nigeria, Tanganyika and Kenya in the Commonwealth and South Africa out, or vice versa. Certainly these nations cannot be expected to belong to the same community of nations as that in which South Africa with its abominable apartheid policies is acceptable as a member in good standing.

However, it is your reference to the CLC and the union situation in the copperbelt of Northern Rhodesia where "United Church missionaries work" which is cause for great concern and much regret.

In the case of South Africa you intimate that there are redeeming elements in that land and you end by saying, "The hope for the future of the black-skinned people of South Africa lies within the Commonwealth . . ." but in the case of the "European" unions in the copperbelt you seem to have had nothing but bad reports.

Certainly no self-respecting trade unionist is ready to defend selfish and reactionary protectionist policies on any grounds, but it seems that our missionaries have little more than a superficial knowledge of the situation if they have failed to discover and help cultivate the good elements in both the "European" and "African" unions which are courageously tackling the very problems about which you properly complain.

Let me assure you that Canadian labour, through the ICFTU, has not hesitated to take a stand on racial unionism and the very issues you raise in Northern Rhodesia, in South Africa and in all parts of the free world, and we will continue to do all we can to replace the existing evil with good. But we can only deal with the workers whom management employs—our missionaries have a much larger field in which to labour.

Brussels 1, Belgium

C. H. Millard

International Conference of Free Trade Unions

THE UNITED CHURCH
OBSERVER

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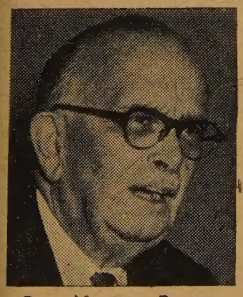

Rev. Norman Rawson

IN THE NEXT ISSUE

Sunday Night Preacher
By A. C. FORREST

An Indian Banquet
Photostory by E. L. HOMEWOOD

Observations

WORLD REFUGEE YEAR has certainly inspired enthusiasm throughout the church. While the debate goes on whether or not the Canadian government has been doing its share, the churches are united in this desire to do a job. Dr. E. E. Long, who has been giving leadership during these months, says the United Church response has been far beyond expectations.

PRINTS OF MOVIES have been in such demand that more have to be ordered. Twenty-five thousand pamphlets giving details of United Church plans have gone out; 8,000 each of the children's and adults' overseas relief leaflets, plus wall posters, tapes and copies of Dr. Elfin Rees' book have been sent in response to requests from all over the country. Our news columns tell more, including the story of the government's contribution of canned pork to be sent to the hungry overseas through the United Church and the World Council of Churches. Dr. Herbert Ashford of the M and M Department, who didn't have a full report on Christmas offerings for refugee year, says with enthusiasm: "You can say the response is far beyond what we hoped for. The money is pouring in to beat the band. And we'll tell you as soon as we get it all counted."

* * * * *

● IT'S PLEASANTLY EMBARRASSING when the church's response is so great that headquarters can barely keep up with supplies. THE OBSERVER was embarrassed by a little success in another field last month. Its tour to visit the churches in Bermuda and Trinidad brought such a response we had to turn down applicants and send back deposit cheques. And we regret very much the disappointment caused to those who decided to go but couldn't, because our first-come, first-serve policy took up all reservations before the closing date. Last year we planned to take 30 on our first tour; we ended by taking 44. This year we prepared for 45, increased it to 60, and then just had to close it off.

* * * * *

● ON A JANUARY SUNDAY we visited the moderator's church, in London, and saw the beautiful new property secured for the United Church on the campus of Western University. Last year, as we have reported, London Conference undertook a capital funds campaign which included provision for a United Church centre at Western. The congregations responded magnificently, and the old Hunt Club property was purchased. The Hunt Club will be turned into a residence and student centre, and a new building will be erected so that eventually there will be a residence for co-eds, too. Mr. Ed. McLean of First-St. Andrew's Church, who was so enthusiastic about London's response that he gave considerable time to Northern Ontario's canvass too, showed us about. A well-known and able United Church layman has been invited to become bursar of the new institution. But the little bird said it was a secret, yet.

* * * * *

● YOUNG SUBURBANITES who live in the lovely new developments on the edges of Canada's growing cities, will recognize their own communities in the article written by Thomas Saunders on West Vancouver; nice homes, good incomes, friendly church-going people, concerned for educational advantages and recreational facilities for their children. Yet when you check the sales of beer and liquor at the local outlets they make the sums spent on education, etc., look insignificant. It's one of the great enigmas of our time.

* * * * *

● THE CALGARY HERALD, in a news story on the new youth centre at Central Church, says the youngsters have a pool table along with ping pong tables, a pop cooler, a sandwich bar, juke box and easy chairs. The Hi-C club organized a year ago has grown from a membership of 20 to 150. Central sent Assistant Minister the Rev. Jack Lowery to Oklahoma City for a week to get ideas for the centre and youth work. Mr. Lowery tells us that it is open every afternoon as well as Friday and Saturday evenings, and has become the after-school HQ for a lot of high school young people. We have one disappointment, however. St. James, Montreal, has a pool table, too, only the Rev. Norman Rawson insists it is called by the more genteel name—billiards. Our cover story next issue will be on Mr. Rawson of St. James. ●

Editorial

Dr. Pierce Retires

A FEW weeks ago *Time* magazine carried a feature story on the retirement of Dr. Lorne Pierce. There, perhaps for the first time, many Canadians read something of the remarkable achievements of Ryerson's great book editor.

There is no doubt that Dr. Pierce has become an eminent Canadian, and his contribution to Canadian publishing has been magnificent and unique, well-recognized in literary circles. Yet he has always remained essentially a minister of the church, and his work has been an extension of that ministry into a field where few have the talent to serve so well.

The General Council of The United Church of Canada officially and formally recognized Dr. Pierce's extraordinary work at its 1958 meeting. The Board of Publication honoured him last year when his successor, Dr. John Grant, was appointed. And last month, just before he left officially, the executive of the board honoured him further by naming the fund for Canadian literature, the Lorne Pierce Fund. This was formally announced by the Book Steward, Dr. C. H. Dickinson, at a testimonial dinner.

Although Dr. Pierce wound up his onerous work of book editor in fine health and fine spirit (due in part to his enthusiasm over the appointment of his successor and his certainty that Ryerson book publishing is in excellent hands) he isn't contemplating a life of ease. Already he has some major writing assignments before him. We would dare hope that he might find time to write a book of memoirs. What he has to say about these passing years should be set down for the benefit of those who have witnessed them with less discerning eyes, and for those who follow after.

FOR MR. MILLARD AND MR. JODOIN

THE OBSERVER has received two long letters from greatly respected and highly placed labour leaders, criticizing our editorial of Oct. 1 on industrial apartheid and labour unions on the African copperbelt.

We published Mr. Claude Jodoin's letter a few weeks ago without comment, and print Mr. C. H. Millard's letter in this issue (p. 4).

Inasmuch as neither letter answered the criticism we raised in our editorial, we make it again. The editorial referred to Mr. Jodoin's action in calling on Mr. Diefenbaker to demand that South Africa be kicked out of the British Commonwealth.

We disagreed with this, and suggested that it would be more to the point if Canadian Labour spoke out as clearly on conditions in the copperbelt, where white labour unions won't let men with black skins join them, and where they effectively keep Africans in unskilled jobs at low pay in order to protect their privileged positions at high pay.

Regarding South Africa, we should say first that we share with liberal-minded men such as these, a detestation overlooked the great moral reasons for expelling S.A. W fail to understand him at this point. Our moral reason that the South African government represents a relative small minority of 12 million South Africans. Nine millio voteless black people and about a million liberal-minde white people would like to stay in the Commonwealt Apartheid leaders wouldn't mind being out.

Mr. Millard suggests that on Northern Rhodesia we ha based our criticism on superficial reports from missionarie

The writer of these editorials visited Rhodesia's min and went underground, talked with members of bla unions and white unions, visited the tiny homes Africans, the posh homes of white union members, an talked with labourers and management.

In Northern Rhodesia the white unions are a shocking reactionary force. A black crew that drives a train acro the Belgian Congo climbs down to let white trainmen tak over when they reach the Rhodesian border, because whi union members won't let black union members drive train there.

We know Mr. Millard and Mr. Jodoin hate this so of thing as much as a Canadian churchman in Africa hat segregated churches and discrimination before the alta

Mr. Jodoin informs us that the International Co federation of Free Trade Unions excludes African raci unions from membership. The ICFTU recently decide to establish an inter-racial trade union committee for th purpose of organizing African workers across the race an colour bar. We welcome this and wish it had starte sooner. African labour is confused by what it sees unions in Rhodesia. Africans know the Canadian Churc is with them in their struggle. They should know th Canadian labour is with them too. But speeches co demning South African governments without condemnin white labour unions could be confusing too. The loud Canadian leaders of labour can condemn this sort industrial apartheid the better.

CHURCH SCHOOL LIBRARIES

A SURVEY conducted by the Broadman Press indicate that OBSERVER readers neither buy nor read as man books as subscribers to certain Presbyterian, Luthera and Reform papers south of the border.

One reason for this seems to be that the Sunday scho and church library has suffered a decline in the Unite Church.

To the question "Does your church have a library? 27.9% of THE OBSERVER readers said "Yes." B readers of four American papers answered from 57 75% in the affirmative.

Many of us remember with gratitude the Sunday scho library. Actually that was for some of us the main reas we went to Sunday school. We are pleased to see the coming back. But most of those we see are very limite stocked almost entirely with semi-technical books aime at helping teachers and church officials. These are tremendous importance. But a good library should al contain good fiction and non-fiction for young and ol or the other materials will collect dust.

OBSERVER

FEBRUARY 1, 1960

An Editorial Debate

On The Nuclear Dilemma

THE OBSERVER presents in this issue, what we hope will be a contribution to the discussion of defence and disarmament being pursued with increasing vigour across Canada and throughout the United Church.

Three distinguished members of the United Church's Committee on International Affairs have written brief articles on one of the most troubling questions of our time. None of these writers presumes to say anything like the last word on the subject. But they do represent different points of view held by Christian men, united in their concern for peace, and concerned over the desperate threat that faces the civilized world.

For over 20 years now the International Affairs Committee has worked to stimulate discussion and study in the church. On several occasions its recommendations have stirred serious and prolonged debate at the biennial sessions of the General Council.

As long ago as 1952, the General Council went officially on record, asking for the eventual recognition of Red China and her inclusion in the United Nations. In 1954, it asked that thermo-nuclear bombs should be prohibited by international agreement. In 1956, it urged the Canadian government to use its influence to have test explosions discontinued. In 1958, it said the time had come to renounce all war as an instrument of national policy, and that Canada should press for international agreement to halt nuclear tests and reduce arms.

Long Discussion

While these resolutions were sometimes hotly debated, and are still matters which produce controversy and division within the church, they were not hotly conceived, but rather were the subject of long discussion and debate by the permanent committee and its branches across the country.

On that committee, there are informed Christian realists such as Mr. Woodside, highly respected pacifist idealists such as Dr. Finlay, distinguished businessmen such as Mr. Langford, three former moderators, a number of professors, such as the present chairman, Dr. Charles Hendry, and scientists like Dr. L. H. Cragg and Prof. Martin Johns.

The committee does not profess to be expert; but it has its experts. It does try to encourage study, informed debate, and seeks to speak publicly from the Christian point of view on contemporary international problems.

Incidentally, it was Henry Langford, chairman of the committee at the time, who first proposed that The United Church of Canada should invite the Russian churchmen to visit Canada five years ago. It will be remembered that subsequent to their visit United Church officials paid a return visit to Russia. There was, of course, considerable criticism. But the committee believes that in this the United Church did a helpful thing.

Pacifist Fight

The committee was born back in 1938 when Dr. J. R. Mutchmor, its secretary, newly arrived in his present office, persuaded the General Council to set it up on a permanent basis. At that time Adolph Hitler was screaming in Europe, Mr. Chamberlain had just signed the Munich pact, and pacifism was strong in the United Church. Feelings were so tense that the church could have been badly divided. Soon afterwards, some ministers were to lose their churches because of their pacifism. But when war broke, United Church ministers became chaplains in uniform, and others served in alternate services as conscientious objectors, with mutual affection and respect.

Pacifism, since then, has ceased to be an influential force in Canadian Protestantism. But during the past few years a new variety, being called neo-pacifism, has sprung up, and it is probable that its influence will grow in the years ahead.

To oversimplify, and to use some of the terminology being used in such discussions, Christian people find themselves roughly divided into four different groups: pacifist and neo-pacifist idealists; international moralists; national neutralists; and ethical realists.

Pacifist and Neo-Pacifist Idealists

Idealists include true pacifists, neo- or nuclear-age pacifists, and half-pacifists.

They are more interested in means, than ends. They believe a Christian's first duty is to obey the commandments of Jesus Christ, and leave the ends to God.

They will point out that practical men will be quick to recognize the problems and produce arguments why such idealism cannot work. The task of the Christian is to hold high the ideal, and be so loyal to it personally that he will suffer, and let his neighbours suffer, rather than compromise with the commandments, "Thou shalt not kill," and "Love thine enemy."

To the old argument the realist puts forward that sometimes a Christian has to choose the lesser of two evils, the modern idealist asks, "But what greater evil is there than nuclear warfare?"

The neo-pacifist points out that a new military dimension came with the discovery of nuclear power, and that it makes war unthinkable. So terrible is this to contemplate, that nuclear war becomes the ultimate evil, and the Christian should set the example to his nation, and the nation to other nations by renouncing unilaterally the use of nuclear weapons.

He is not a true pacifist (although most pacifists have rushed to his support and use his arguments), in that he may defend the setting up of a United Nations police force, armed with old-fashioned weapons. The pacifist we knew in the '30's, would renounce this, and ask if there is any moral difference when one fights with inefficient weapons. Is killing one less immoral than killing two? Is fighting with a club better than fighting with a bomb?

The Moralists

The moralists believe that there is a moral law which nations follow or defy. The world today is divided into those societies, such as the free nations of the west and the atheistic despotisms which deny freedom and mock religion. The late Mr. Dulles often talked like a moralist, and he called for "the liberation of eight million souls." Such a point of view demands some sort of crusade to extend freedom to all peoples, and allows no long-term compromise with those who deny God and "trample over the moral law."

The moralists attract to themselves strange bed-fellows: moral re-armament supporters, Senator McCarthy's followers, and many others. To them the end may justify the means. But so impossible would

(*Continued on page 24*)

The Official Position of The United Church of Canada

As expressed by the 18th General Council, September, 1958

We affirm that the time has come to renounce all war as an instrument of national policy. To this end Canada:

(a) Should press for an international agreement (subject to international control and inspection) halting all nuclear tests for destructive purposes, . . .

(b) Should call upon other nations to join in her present policy of research and development of nuclear energy for peaceful purposes only.

(c) Should continue to press with all vigour for a larger measure of world order, and in this regard

(I) surrender its national sovereignty to the extent necessary to establish world order;

(II) provide its full share of the police or other force required;

(III) devote resulting savings in armament costs to aid underdeveloped countries and to other beneficial international purposes.

The Position of The Board of Evangelism and Social Service*

February, 1959

Whereas the Canadian public cannot stand indefinitely the hazards of economic imbalance reflected in the risk investment for unpredictable military equipment; and

Whereas there is a strong weight of opinion that believes there is no defence in a nuclear age save that of initial attack; and

Whereas such a policy of defence by attack with nuclear weapons is a denial of the spirit and ethic of Christian faith; and

Whereas the climate of despair and fatalism increasingly engulfing mankind calls for a bold venture of Christian faith in action, therefore

We call upon the Canadian Government to convert all proposed expenditures for National Defence into

1. Greatly increased appropriation for men and material essential to a World Police Force operating under the direction of the United Nations.

2. Greatly increased appropriation for:

Research for the peaceful use of nuclear power;

Technical Aid and mutual assistance among peoples rising with a new sense of their human significance;

The opportunity for the continuing education of all who seek it, and show the capacity to use it;

The extension and development of social services now operative, and the initiation of new ones . . .

**The following recorded their dissent: Rev. J. R. Mutchmor, Rev. Homer R. Lane and Rev. John W. Patterson.*

Christian Responsibility in the Atomic Age

by JAMES M. FINLAY*

WHAT is the mind of Christ for our time? How should those who acknowledge Christ as "Lord of Life" behave in the face of the specific issues with which the nuclear age confronts us?

Countless persons are asking such questions believing that Christian behaviour should be relevant and distinguishable.

We believe that nuclear knowledge is a sacred trust, given to bless and not curse mankind. The peaceful purposes and possibilities of nuclear power are a "must," not an option for the people called Christian. The efforts of Canadian Governments to this end delight us. However, we would like to see the work of research in this field greatly extended. We would ask that uranium, other natural resources and facilities related to such work be exploited exclusively for such peaceful purposes.

Violation of Our Trust

By the same reasoning we believe that nuclear knowledge directed towards the production of nuclear weapons is a violation of our trust.

We cannot reconcile it with the devices of Love for all men, commended by God to all men in Jesus Christ. (Don't let us dismiss this as an idealistic platitude. By the hard practicalities of our faith Christians are charged to make all things committed to us subject to the Lordship of Christ.)

An Illusion of Security

We believe the frenzied competition of alleged Great Powers to outstrip each other in the production of nuclear weapons creates the illusion of security through such means. It ignores the growing weight of professional opinion, scientific and military, that against such weapons there is no defence. Dr. J. E. Keyston, vice-chairman of the Defense Research Board, is quoted from a recent address, saying: "Science cannot promise any defence to prevent 'wholesale hell on earth.' It's my opinion that we scientists fool ourselves, we fool the public, and we mislead military men and politicians if we inspire expectation that, before long, we will find a way to provide any country with adequate defence against such attack."

*Minister of Carlton St. United Church, Toronto.

Neither can the argument by which nuclear weapons are sanctioned for deterrence be harmonized with the mind of Christ.

A Christian deterrent would be a power of restraint exercised as part of God's redemptive purpose. Like mercy "it blesseth him that gives and him that takes."

Who can rationalize the world's stockpile of bombs as in this category?

On Immoral Grounds

The argument of deterrence rests on immoral grounds.

If we say we will never use nuclear bombs but hold them only as a threat, the alleged power of deterrence is cancelled out.

If we use them because of some unforeseen circumstance of human error, panic or insanity, the result can only mark us down as moral degenerates.

When a part of mankind seeks to save itself by destroying another part of itself the process of mass suicide for the human race has been accelerated.

Nor should our faith in the sovereignty of God be used as an excuse for our irresponsible behaviour, in the face of such possibilities.

We affirm the following as suggesting the direction of Christian concern and the role of Canada in this age:

(1) We should make a forthright break in our present national emphasis, policy and programme which entertains the use of nuclear weapons. We can find no sanction in our Christian faith that permits us to consent to the use of nuclear warheads either as a deterrent, or in any war be it limited or unlimited.

This raises the question of our present relationship in NATO and NORAD. We should make it clear that just so long as these associations continue primarily as military alliances relying on nuclear power we cannot fully participate. It is not a question of "contracting in" or out of anything but the moral quality of the motives which take us "in" or "out."

New National Mind

(2) A new national mind in which the focus of concern had moved from the demands of national self-interest and security to the obligations of universal

brotherhood would reflect itself in many ways.

Canada has grown greatly in the esteem of fellow-nations by her independent thought and action motivated by world concern. These lines would be extended and multiplied. The weight of our concern for the sickness of humanity as seen in refugee camps and other areas of social neglect would revise our national budgets. Expenditures now made for defence would be transferred almost in their entirety to "throwing up a highway for our God" in the present desert of under-developed countries. So will men lay the foundations of peace.

(3) National policy and budgeting would not provide for the dissipation of God-given resources, nor the misuse of man's skill and labour, as did projects such as the ill-fated Avro-Arrow.

This moment in the cold war thaw; this hour of the warming effect of the personal exchange of visits by world leaders provides a climate congenial to ventures of faith and imagination.

A New Witness

The hour is ripe for a new witness to the Presence of God in human history. God does call nations to new ways of living born of new insights. We believe that Canada could play a unique role in this nuclear age. By a sharp break with traditional national policy and action, recognizing that the world situation calls for something fundamentally different, Canada might bear witness to the ageless truth, that a nation losing itself in a great venture of faith for the love of God and humanity, finds its life and its place in history.

Dr. Finlay

Can Canada Go It Alone?

by WILLSON WOODSIDE*

LEADERS of the United Church are rightly disturbed over the adequacy of Canada's defence policy in the nuclear age, and, in particular, over the question of whether Canadian forces should be armed with atomic weapons.

In seeking a way out of the dilemma some are tempted, however, to turn their backs on one of the most significant trends of our time: *the growth of interdependence among the nations.* In the past 15 years the nations of Western Europe and the North Atlantic have joined together in a remarkable, and wholly defensive, alliance. The nations of the Commonwealth have joined in the Colombo Plan for economic development. The nations of almost the entire world have joined in the growing family of United Nations specialized agencies, such as the World Health Organization, the Food and Agriculture Organization, Technical Assistance, UNICEF, UNESCO and many others.

Church Against the Trend

Against this trend the former moderator, Dr. J. S. Thomson, urged Canada to set an example by renouncing nuclear weapons, and the Board of Evangelism and Social Service argues that Canada would be better off if she left the NATO alliance. Others even hold that we should develop our own foreign aid programme instead of participating in relief agencies planned and designed by others. As long as we "tag along" with NATO, and especially with its biggest member, the United States, we cannot have a really independent voice, they say.

The central theme in these proposals is the unilateral renunciation of the use of atomic weapons by Canadian forces. But it must be said that the moral reasons given for doing this are somewhat weakened by the assertion that Canada cannot afford such weapons, and the suggestion heard from some quarters that a part of the resultant savings should be used to reduce taxes.

Pacifists in the Church

Even pacifists in the church advocate that we continue to maintain military forces, which would be placed at the disposal of the United Nations. Others of the "go-it-alone" school would have us maintain and strengthen our forces, and prepare to expand them quickly if war should break out; but our ground forces, navy and RCAF should be armed only with conventional weapons.

Some of the neutralists would flatly deny the Americans the use of any bases in Canada or the right to fly nuclear-armed planes over our territory. Others say that we would have to continue to permit the Americans to maintain refuelling bases and radar warning stations and to fly over Canada, because they consider these facilities vital to their own defence. Nor

(*Over*)

**National Director, United Nations Association of Canada.*

Mr. Woodside

Mr. Langford

could we stop them from taking further measures, such as building Bomarc anti-aircraft installations, stockpiled with nuclear warheads under their own control, to fill in gaps in their own defence chain.

All this seems to me to add up to a policy which, while depriving us of the confidence and support of our allies, weakening NATO and thus making war more likely, leaves us open to certain attack in case atomic war comes. Taking shelter under the atomic retaliatory threat maintained by others on Canadian soil, we would hope to save ourselves the cost of these expensive weapons and be able to reduce taxes.

In place of this I would propose *more and not less interdependence* as the basis for Canadian defence policy, and *the maintenance of our strength and that of the NATO alliance while we are negotiating disarmament.*

Not only would I have Canada remain a full member of NATO, I would have North American Air Defence (NORAD) converted to a NATO command. The best remedy, surely, for our unsatisfactory position as a small boy teamed with a burly man in North American defence is to bring in our other NATO partners to redress the balance. The defence of North America is every bit as vital to them as the defence of Western Europe is to us; and even token participation by British, French, Norwegian and other units in NORAD would ease our position.

The safest place in which we can adapt Canadian defence policy to these difficult times is within NATO. Its leaders are moderate men, grappling with problems similar to ours. Its decision to adopt tactical atomic weapons was taken after long and painful consideration, and for a reason which Canadians should appreciate: because the member states were unwilling to raise enough troops to shield free Europe from the pressure of the immense Soviet armies.

Let us do our utmost in the forthcoming discussions with the Soviets to secure the renunciation of atomic weapons by all nations, and the reduction and control of other weapons. And let us use our considerable influence in the United Nations to secure the establishment of a UN Peace Force with a permanent command set-up and detachments held in readiness in member countries—including Canada.

But let us not delude ourselves with the notion that by arming the very small number of troops we are willing to raise with second-class weapons and by weakening the alliance which alone has prevented the Communist wave from inundating all Europe we are striking a blow for peace. Peace will not be won so easily — or so cheaply.

On the nuclear dilemma

Defence and Foreign Policy for Canada

by HENRY E. LANGFORD*

IN the pause between Mr. Khrushchov's visit to the United States and the Summit Conference there seems to be an increasing awareness among Canadians on the importance of the issues now awaiting determination. University professors and students appeal for a nuclear disarmament; newspapers carry editorials on Mr. Eisenhower's visits to the Far East and their effect in easing tensions in that area.

In all of this there is a tendency for us Canadians to overlook our own responsibilities in these matters and to ignore the fact that we ourselves may have a duty to act without waiting for some other country to take the lead. Also the great moral issues involved in nuclear armament are often overlooked.

Canada a U.S. Satellite

Canada's defence policy seems to be one of close alliance with the other NATO countries outside of North America and integration with the United States within North America. This integration has gone to the extent of arming our forces with nuclear and missile weapons which latter remain under United States control. Continuation of this means that Canada becomes in the eyes of the world a U.S. satellite.

When dealing with the problems of the underdeveloped nations Canada has done a respectable share in the Colombo and UNRRA Plans, but the share as set out by these agencies may not be all that a richly endowed nation like Canada should do in face of the massive poverty of great areas of the world.

Wait for Others to Lead

There are two possible approaches for Canada when deciding our policies on such matters. One is to await for leadership from one or more of the large countries and then to add our strength to the larger group. This course has been followed in the past and has certain advantages. Nevertheless it is slow and it involves Canada's actions being held down to the lowest common denominator of the group.

Also the example which we might set and the good which we might do with our own resources are diminished by the delays. We also become tarnished with any of the less attractive policies of the group. The alternative course is for Canada to adopt policies of our own which would be designed to use our resources for the maximum benefit of our own citizens bearing in mind our world reponsibility.

Set out below are suggestions for policies in the realm of defence and relief. They are based on present realities. They are not intended as a full Utopian scheme but rather as a first step which we might now take. The suggested policies are as follows:

1. The renunciation of nuclear weapons and missiles and the abandonment of any further programmes involving purchase or use of the same.

2. The Canadian Armed Forces to be maintained and trained in the use of all conventional non-offensive weapons. Their activities should be concentrated along the following lines:

(a) An expanded Navy to specialize on coast guard work and defensive patrols with responsibilities for all of our three oceans and with special emphasis on survey work in the Arctic.

Army for Civil Defence

(b) The Army to continue to organize for civil defence, to maintain its mobile force in Suez, to train and maintain further forces for similar use whenever requested by the United Nations and to maintain the necessary nucleus for expanding, if unfortunately a major war should break out.

(c) The Air Force to maintain its transport, offshore patrol, air rescue, survey and other related services. Fighter Squadrons for defence to be maintained but bombers to carry atom bombs to be abandoned.

3. Canada should maintain its forces with NATO in Europe so long as there is no obligation to use nuclear weapons. If the latter is held essential by the NATO Council then Canada should regretfully withdraw its forces from Europe.

4. The United States should be allowed to use all present bases in Canada which they might need and to use them for nuclear or missile weapons if they so desire. This may seem somewhat contradictory but Canada should not take any steps to jeopardize unnecessarily her friendly relations with our Allies. The United States does not share its atomic secrets with Canada and therefore we, in renouncing the use of such weapons, should not attempt

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General manager, Chartered Trust Company, and past chairman of the Committee on the Church and International Affairs.

I Threw Out the Old Wood Stove

By WAYNE McKENZIE*

YOU could have heard a pin drop the night that the student minister calmly announced at Webster's Corners church that he had taken down the "perfectly good" wood heating stove and thrown it out back in such forceful fashion that it broke. Along with it went the snaky length of black stove pipe that led about 20 feet from stove to chimney, supported in about three places by carefree loops of hay wire from the ceiling.

The stewards looked at the elders, and the elders looked at their toes. Winter was coming on, and already they had the first crisis of the season! The new student was filled with zeal, and they might expect some progress, but so soon . . . ?

Gas or Oil?

The meeting which followed, and the meetings which followed that meeting, and the other meetings, need not be described in detail. In the end, the choice had to be made between oil or gas heaters, and this was complicated by the coincidence that one of the stewards worked for the gas supplier, and the husband of the president of the Junior WA sold fuel oil for a living. It was a hard choice to be called to make. Gas won . . . finally.

You can imagine that cost was a very important item, as *true* costs always are. It's obvious that a $50,000 pipe organ is not costly at all, if you have someone with a spare $50,000. But this was a *true* cost—*really* costly! The stewards calculated it, and it came to the rather impossible figure of $550 for the complete system with thermostatic controls. And since the erection of this same church by the fathers of many of these same people, no such figure for improvements had ever been raised in one year.

I remember the horror of the WA representative when this figure was first mentioned. "The WA can never raise that amount of money!" she said. The student had to remind everyone that such improvements were now the responsibility of the Committee of Stewards, since the congregation had just elected some stewards for the first time in a number of years. (The student thought of just about everything, having just finished his first course in "Practical").

Not that the WA was not tapped at all. On the contrary. . . Like many a good WA organization, it was tapped first of all! And we should add that by the time that the stewards decided on gas as a fuel, the ladies were all for it. (It was getting pretty cold, by then.) So, when the gas company located an unused propane tank, even before the heating system was completely installed, the ladies had the 90-gallon tank waiting and debt-free. Then their treasury gave up the ghost, and the stewards launched their campaign.

It wasn't closely co-ordinated. The student first preached a sermon on stewardship and followed that by one on faith. Everyone knew he would. A few people idly checked the bank to see how much could be borrowed, but often the word "faith" was mentioned and even speculated upon.

For the next step, the stewards sought to get the supplier of the wall furnace to reduce his profit to a negligible amount. This appeal, although valuable perhaps, was hard to assess in dollars. He was sympathetic, but how much? No one knew. But the equipment was ordered and installed by the steward who worked for the supplier. How much would be charged for labour? No one knew.

In the meantime, all stewards met one evening to receive their visitation lists. A list had been drawn up of the greatest possible number of interested and disinterested people. It included one man who had only looked *closely* at the church as he drove past, and had been seen doing it. It was felt to be a promising *look* anyway. It was a most comprehensive list, and it gave each of the four stewards about 20 names. The stewards did not go out together or at the same time, but as they had time and inclination, they did their bit. Action really wasn't closely co-ordinated by certain standards.

Worth Every Cent

The time came when the equipment was demonstrated to work satisfactorily. It was really lovely in church. No doubt about it, the installation was worth every cent of whatever had to be paid! But no one seemed to know how much. And no one knew how much would have to be borrowed from the bank.

The student didn't attend the final meeting of the stewards. He only *heard* what happened. It was too bad to miss it, because everyone who talked about it the next day did so with embarrassed laughter. Some did not see much to laugh about; there were even a few tears.

The gas man came out from town to meet with the stewards and present his bill. It took him some time to figure it. He added a bit here, and subtracted a bit there. After considering everything and deducting the prior donation for the tank which came from the ladies, his final bill was calculated and accepted by the stewards. It came to $367.50.

I suppose that the stewards' emotions were mixed. One person had done very well in his canvass; another, by his own standards hadn't done well at all. But from pockets and envelopes, the money was spread out and counted as good stewards count. It was even counted twice. And of course there was enough to pay the bill in full.

You can check if you want to do it. The report of

(*Continued on page 20*)

Mr. McKenzie is United Church minister at Alert Bay, B.C., and skipper of the mission boat Robt. C. Scott.

Atlanta Sets the Pace

by JOHN WICKLEIN*

LAST OF A SERIES

ATLANTA, Georgia, is probably the least conservative city in the Deep South on the race issue, and this is reflected in the tenor of church pronouncements made there.

While few of the influential ministers of the major churches have spoken out individually for integration, they have spoken in concert—and strongly.

And yet it is amazing the stir a Negro girl can cause just by walking into a white church to worship.

A Spellman College senior did that in the middle of the Scripture reading at Park Street Methodist Church one Sunday early in May. As she sat down, two white men got up and walked out. An usher and long-time member of the church began telling her in emotional terms that she must leave.

The Rev. Leon Smith, the pastor, looked up, saw what was happening, and "asked the Lord for guidance." He called the usher by name.

"Mr. S.....," he said, "let me interrupt you so I might remind all of us that this is God's house, and everyone is welcome to worship here."

The congregation settled down; the service proceeded. When it came time for communion, two white girls made room for the Negro between them at the altar rail.

After the service the girl came up to Mr. Smith and said she was sorry she had caused a disturbance. She signed the guest book and was gone.

Repercussions Are Good

No one complained to Mr. Smith for what he had said, but the minister thought there would be repercussions in the congregation. There were; surprisingly, almost all were good.

The governing body met and re-established its policy: to seat all who came regardless of race, provided they came not to cause tension but to worship. One man threatened to withdraw his pledge, but in late May, Sunday collections rose from $887 to $1,000 and in June they had reached $1,500.

"What all this has said to me," the minister commented six weeks later "is that the folks are more Christian and more liberal than I gave them credit for before the incident."

The Spellman girl was interviewed at about the same time.

"I often passed the church," she said, "and I liked it. I liked the way it looked outside and I wondered how it would be inside. So I went in.

"The two girls came up to me afterward and asked me how I enjoyed the service, just as you would do to any stranger coming into your church.

"I think God's house should be the place to worship Him with no distinctions whatsoever. But I wasn't trying to show that when I walked into the church. I just went in because I wanted to, and because I thought God would be there."

Special Pew for Negroes

The Druid Hills Presbyterian Church has also decided it will seat Negroes, but in a pew set aside for Negroes. The vote was announced March 27; to date no Negro has set foot in the church.

A leader of the church said that some of its officers believed the policy was a slap in the face to the Negro.

But most of the session sincerely believed they were making an advance toward racial amity. One pointed out that many white churches in the South flatly refuse to seat Negroes.

Many church people in Atlanta say their city is more "advanced," "moderate" or "liberal" on racial matters than any other in the region. They suggest this is because the city is the Southeastern centre of finance, transport and commerce, with innumerable business ties to the North, and because it lays stress on education and culture, centred in several white and Negro universities within its bounds.

A leading minister said he thought that if the city were to take a vote, its citizens would keep their schools open despite the fact this would mean some integration. Many clergymen feel this is a moral responsibility. It was for this reason that they drafted and signed two "Atlanta Manifestos."

The first, by 80 Protestant ministers, was issued in 1957, the second, by 312 ministers and rabbis, came out in November, 1958.

Two years ago the State Legislature, controlled from rural Georgia, passed laws to close the public schools if the courts ordered them to integrate, and to silence those wh disagreed with this policy.

Six Principles Listed

The first manifesto set forth six principl in opposition to these laws:

"1. Freedom of speech must at all cos be preserved.

"2. As Americans and as Christians v have an obligation to obey the law.

"3. The public school system must not l destroyed.

"4. Hatred or scorn for those of anoth race, or for those who hold a positi different from our own, can never l justified.

"5. Communication between responsib leaders of the races must be maintaine

"6. Our difficulties cannot be solved in o own strength or in human wisdom b only through obedience to the will God."

Last year, as the time of decision integration seemed nearer, the ministe found the tensions increasing. They issu a second manifesto reaffirming the first. appealed to the churches and synagogues encourage calm, free and intelligent discu sion of the issue. It appealed to communi and state leaders to give their "mo creative thought" to devising a school pl that would respect the legal rights of citizens and preserve the system of publ education.

On June 6, the United States Distri Court ordered the Atlanta school board cease operation of segregated schools an present "within a reasonable time" a pl for integration.

"Keeping the schools open," said th Rev. Dr. Herman L. Turner of Covena Presbyterian Church, a few days later, feel that is the greatest contribution th churches can make to racial progress."

Dr. Turner, an Alabaman with 40 yea in the ministry, was a leader in the mar festos. He feels that under no circumstanc should the churches allow their classroo facilities to be used by segregationists f "private" schools to evade the Supren Court's mandate.

Pulpit Pleas Opposed

Yet he does not believe the white mi isters of the South should hammer away the racial issue from their pulpits, becau

From a series in The New York Times, with permission.

it causes too much dissension in the congregation.

"But when the crisis comes, we will stand and be counted," he said. "We have done it twice, and if the need arises, we will do it again."

The ministers were praised for their actions by *The Atlanta Constitution*. They were damned for it by downstate legislators and from a source closer to home — the Evangelical Christian Council, a group of fundamentalist ministers from small churches in Atlanta.

Fundamentalist Attitude

They attacked with a "segregationist manifesto," which stated the belief that the races were created and separated by Jehovah. It continued:

"To start or work toward anything that would lead to the destruction of these God-created races, such as the amalgamation of the races, is a sin against Almighty God.

"We believe it is a duty to treat all people of all races in a moral and Christian manner.

"We believe integration is Satanic, unconstitutional, and is one of the main objectives of the Communist party."

The Rev. William T. Hays, the young pastor of an independent Baptist church, is president of the group. At his office in a small Bible institute where he teaches, he folded his hands before him on his desk and expounded fundamentalist philosophy.

Intermarriage Fought

"To be segregationists, most people think we despise coloured people," he said. "That's not always true. I think the South has a warmer feeling for them than people in the North. In my own ministry, I've led more coloured people to the Lord than I have white."

But, he said, fundamentalists feel that intermarriage between the races would be a sin. And for this reason, he said, they must work to keep the children of the two races apart. The council, he said, is already preparing curricula to be used in private classes if the state closes public schools.

He contended that the behaviour patterns learned by white and Negro four, five, and six-year-olds who saw each other every day would later lead these children to intermarry.

It was pointed out that in New York City, where white and Negro children go to school together, there is little intermarriage. Any mixed marriages would be too many, Mr. Hays asserted.

His biblical beliefs are reinforced by the feeling that social and school contacts between the races would lower the moral and educational status of the whites.

Negro Called Inferior

The Bible, they say, teaches that the Negro race is inferior. To support the contention they turn to the "curse of Ham" in Genesis 9: 18-27. God, they say, put a curse on Ham and his descendants, turned them black and placed them in a servile position.

Theologians opposed to the interpretation assert it was Noah who did the cursing, on awaking from a drunken stupor; that he cursed only Canaan (Ham's son). There is nothing in the passage to say that Ham's descendants were turned black.

"It is apparent that Scriptural support for state segregation laws cannot be claimed," Brooks Hays, outgoing president, told the May annual meeting of the Southern Baptist Convention, largest organized Baptist group in the country. For the statement he received a round of applause.

Despite the emphasis of their clergy, the bulk of fundamentalist church members do not base their racism on the Bible.

"You want me to tell you what I think about niggers coming to my church?" asked an Atlanta cab driver who said he took his family to an independent Baptist church every Sunday. "If a nigger walked in that door, we'd pick him up and kick him right out again. I don't hate niggers, and I've known some mighty fine ones, but we don't want 'em in our churches."

Segregationists Say "Nigra"

He was one of the few persons in Atlanta who used the term "nigger" when talking to a Northern reporter. Church leaders who were segregationists generally pronounced it "nigra"; those against said "Negro" with a long "E."

The emotionalism of the cab driver is a far cry from the calmer segregationist feeling among lay leaders in major Atlanta churches.

W. T. Strickland, chairman of the trustees of Central Congregational Church and a real estate broker in the community, believes that segregation can be reconciled with Christian principles "on a common sense basis" in that it avoids friction between the races.

Negroes' Viewpoint

The Rev. Dr. Samuel Williams, pastor of Friendship (coloured) Baptist Church, says:

"The members of our church feel we have as wholesome and worth-while a church as anywhere in Atlanta, but if some should happen to move near a predominantly white church, they should be free to worship there. If they liked it, they should be allowed to join."

Dr. Williams said the assumption was that the two races were so different that they could not feel at home together.

"People erect artificial barriers," he said. "Common understanding and common interests are what bring people together. Intellectual differences might make us unhappy together, but not the colour of our skin."

Fifteen philosophy students—all Negroes —were asked if they would feel free to

(*Continued on page 20*)

The Business of Witnessing

SOME years ago when I was returning with my children from Grandmother's after Christmas, we scrambled on to the train, our arms loaded with packages and luggage. A gentleman in the seat ahead of ours was amused at the children's prattle and spoke to them. He was a minister of a local Mennonite colony. Our conversation touched on many things, including religion.

"Would you mind if I read to you from my Bible about this question?" he asked, at one point.

"Of course I wouldn't mind," I replied. As he got out the Bible, he commented, "So many persons are embarrassed when God is mentioned during an ordinary everyday talk."

Today this experience returned to me. Meeting a family for the first time at a friend's house, they said they were there because of a death in their family. The husband said that his brother had been called by God to the next life. I asked him if he really believed this to be true?

"If I thought for a minute that all I had in this life was work until death and then only have six feet of earth over me," he replied, "it would be dreadful!"

"You say that your brother was called. What of the young man who drove recklessly to his death into the canal? Would you say that God called him? I am confused," I said.

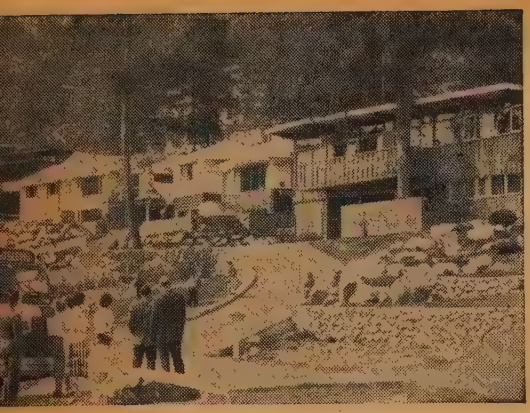
He looked directly at me, "I believe in God's plan for man, and though it is a great mystery I sincerely believe in a life after death through the gift of Jesus Christ his son, who showed us the way to Heaven."

This man is a steel-worker, not well educated but with a serene outlook on life and a happy face and manner.

Then I remembered the minister on the train.

Was *I* ready to declare for the Lord, any time, anywhere? We never know how much influence we have on the other fellow. We must take every chance to glorify "our Father which is in Heaven," preparing a place for us. And, in the words of the Good Friday hymn, "try his works to do."

—Amy B. Haufschild,
Niagara Falls, Ont.



District of beautiful homes, friendly people

What is it like to be a minister in British Columbia's Drinkingest

By THOMAS SAUNDERS*

WEST VANCOUVER has been described as "the drinkingest municipality in the drinkingest province in Canada." There may be more drinking per capita in some municipalities in British Columbia than there is in West Vancouver, but in total sales from government liquor stores this is the municipality that beats them all.

In a population of 25,000 there are two AA groups, many people who belong to AA groups in North Vancouver and Vancouver proper—and still others who should belong to AA, but don't. In addition, there is a considerable number of "fringe" drinkers whom members of the Alcoholism Foundation of British Columbia fear may be in the "alcoholics" category if present trends continue. Social drinking is an accepted part of life in a higher-than-average percentage of homes.

Friends (and the occasional enemy) ask me from time to time, "What is it like to be a United Church minister in such a municipality?" "Is it more difficult than elsewhere?" "How does excessive social drinking affect church life?" And so on.

Unmatched for scenery

Let it be said to begin with that none of these questions is easy or simple to answer. On the surface, life—including church life—flows here just as smoothly (and occasionally as roughly) as anywhere else. Physically, West Vancouver is one of the most pleasant places in Canada to live. It is probably unmatched for scenery anywhere in the country. It is a district of beautiful homes and friendly people—one of the finest examples of modern Canadian suburbia. Its average family income is high.

On the surface, too, West Vancouver is a socially responsible community. The wage-earners in many of its families are young executives and professional people; its parent-teacher associations are active and well patronized; its senior high school has one of the best records in the province; it sends more young people to university than average; it supports its community club; it has one of the finest sports programmes for youth to be found anywhere in the country.

Church membership doubled

As for church life (as far as The United Church of Canada is concerned), again, on the surface, there is much that seems to commend it. A few years ago there was only one United Church congregation in the municipality. Today, there are three United Church congregations, and the original congregation has doubled its membership in three years. Not only have two new congregations been formed, but two new church buildings have been erected; and the original congregation is presently building an expensive and modern Christian education centre. Church givings for 1959 from the three congregations will probably be 15 or 16 times as large as they were for the one congregation in 1955.

Nor is this increase in giving reflected only in the erection of new buildings, and in funds raised for local church purposes. In 1958, the West Vancouver congregation actually gave more to others than it raised for itself. All this in the "drinkingest municipality in the drinkingest province in Canada!"

So here we have something of a paradox. What does it mean? Where do we carry on our analysis from here?

Status-seekers

To help answer these questions, reference may be made to a report carried in the *Vancouver Sun* of September 28 last. This report—in the form of questions put to five members of the Alcoholism Foundation of British Columbia and their answers thereto—took aim in no uncertain terms at excessive social drinking in West Vancouver. It also took aim (with a little pharasaic satisfaction perhaps?) at what it called the "nouveau riche" in the community—"those who have achieved a place of prominence but still haven't been accepted into the upper strata" of society.

"These people are status seekers," the members of the foundation panel are quoted as saying. Many of them are afflicted with a feeling of social, financial and business insecurity. "We think this strata has considerable difficulty dealing with its leisure time. . . We have heard that the morning coffee party in West Vancouver has become the morning cocktail party."

Aura of Respectability

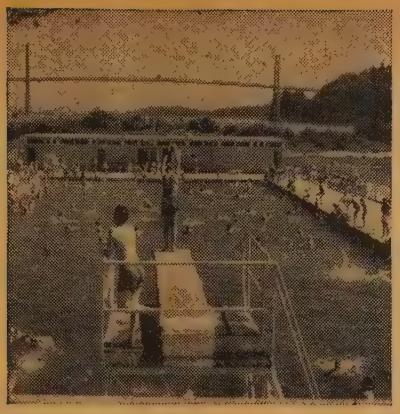
Nor was the panel of the opinion that recreational activities were the answer to these problems; for it's in connection with recreational activities that much of the social drinking is done. A member of the panel is quoted as suggesting to a problem drinker, "Why don't you take up curling?"

"Curling, hell!" was the problem drinker's reply. "That's where they do most of their drinking."

So here we have some of the elements in an exceedingly intricate situation. How accurate some of the observations of the panel are it is difficult to say. Generalizations beginning with the words, "We have

Dr. Saunders is minister of West Vancouver United Church.

Municipality?



A good pool, fine sports programme

heard . . .", have not the same authority as verified facts. But certainly West Vancouver presents an interesting and intricate picture — and there is no gainsaying the total of its liquor store sales.

Yet West Vancouver does not give the impression of being a "wide open" community. Its incidence of juvenile delinquency is small. As part of its aura of respectability, it has no beer parlour. And the United Church in this area shows a remarkable growth. (Perhaps this, too, is part of its desire for respectability. No respectable community should be without a respectable church!)

What is it like to be a minister in such a community? Strangely enough—and yet not so strangely, perhaps—it is not much different from being a minister anywhere else. There is more money in this community than in some areas perhaps; and more — though not necessarily a greater proportion—is spent on drink. There is a higher incidence than average in family estrangements, more interviews regarding problems of the home. But, over against this, there is a greater number than usual of people of ability, a willingness on the part of competent people to assume responsibility in Sunday school and youth work; and a minister will seldom speak to a more intellectually receptive congregation.

Same essential needs

The fact is that, in West Vancouver, a minister preaches the same gospel he preached before he came to West Vancouver —to meet the same essential needs in people's lives. His emphasis may be a little different, but the end—the winning of souls for Christ—is the same. The false gods he has to contend with may be a little more clearly defined than in some areas. The worship of status, the measurement of success in terms of dollars or the number and make of cars, may be more sharply etched than in communities where there are fewer dollars and fewer and less expensive cars. That is all. But is not the same worship of false gods to be encountered everywhere? And is not this a basic problem facing the church far beyond the confines of West Vancouver?

West Vancouvers everywhere

What a district like this does, really, is to point up the ills that beset our society as a whole. All over Canada there are West Vancouvers — rural and urban as well as suburban. The people there are no better and no worse than they are here. Their material circumstances may differ. Their particular problems may vary. Community character may not always be the same. But men and women, wherever we find them, are all alike at least in this: that all have sinned and stand in need of a Saviour.

Is the United Church presenting that Saviour? Or is it content to be no more than a reflection of the society of which it is a part? Are we sharing the weaknesses of our way of life without doing anything to redeem it? Are we too busy counting heads — and counting dollars — to be as concerned as we should be about the state of man's soul? Are we creating our own share of false gods by worshipping the new buildings we have erected instead of drawing people's attention to the God in whose name they have been built?

This, and not social drinking as such, is the essential problem — and the essential challenge—confronting the United Church in West Vancouver as in every other Canadian municipality; though social drinking, here as elsewhere, may be a symptom of a more pervasive disease that afflicts our whole way of life. ●

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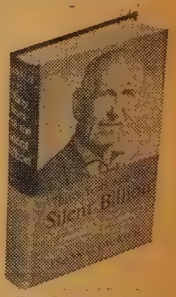

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• Occupation Hazards • Mother's Relatives

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By J. A. DAVIDSON

I DO hope that the women columnists of this paper won't think that I am poaching in their preserves, but I feel that from time to time I should have something special for women readers. And, girls, I do have something special for you. My medical friends tell me that research is being done on ailments peculiar to specific occupations (you may remember that some time ago I reported briefly on occupational ailments of the clergy) and that recently attention has been given to some of the occupational afflictions of the housewife. I am sure that most of you do not have access to the learned journals in which the experts discuss these things—so I am pleased to be able to present here a few brief notes on some of the more common of them.

1. *Ironer-Viewer Twitch* is a peculiar affliction of the eyes, a curious up-and-down twitch that comes from long hours spent trying to watch television while ironing the family wash. (*Ironer-Viewer Burnt Finger* is sometimes found with this one.) Husbands of its victims are often identifiable by a curious herringbone wrinkle in their shirt collars.

2. *Mother's Laryngitis* is characterized by a soft, croaking tone coming into the normal speaking voice. It results from frequent yellings out of back doors and upstairs windows about wiping noses, not playing on the road, not slugging other children, not running through flower beds, putting bicycles away, coming in and cleaning up rooms, and all the other items in that sad litany. However, it is pleasant to report that after a period of years the croaking tones tend to mellow into that gentle huskiness of voice which is so attractive in grandmothers.

3. *Detergent Dermatitis.* This domestic ailment, curiously, seems more dangerous to the male than to the female. It afflicts only about 15% of the women who wash dishes (women generally do know how to keep their hands lovely)—but nearly 65% of all men who help their wives with the dishes have it to some degree. In advanced stages the skin of the hands has the appearance and texture of cold lobster. Some investigators claim that this disease can be caught from wet dish-towels.

4. *The Spock - Blatz - Gesell Syndrome.* Research into this interesting affliction is still in its early stages, but it has already established that there is a fairly complex pattern of symptoms. Among the more common symptoms are:

(a) Recurring dreams in which Dr. Spock and Dr. Blatz and Dr. Gesell and other experts of that kidney wag accusing and admonitory fingers at the careless mother.

(b) Anxiety and tension resulting from trying to make up one's mind when one discovers differences of opinion among the accredited experts in child-raising.

(c) A small callosity on the forefinger from constantly and nervously paging through books on baby-care and child-development.

5. *Waxer's Palsy,* a mild temporary paralysis of the hands and forearms, is apparently related to a mild neurosis which has not yet been thoroughly investigated but which has been tentatively described as *Shiny-floor Compulsion.* It comes from spending too much time operating an electric floor-polisher and using a stiff wax.

"I've Got a Relative There"

By GLADYS TAYLOR

MOST of us feel fortunate in the mothers with whom we were blessed. And each of us feels fortunate for a different reason. Some people talk about their mother's smile; others about her good nature, and still others talk about how hard she worked for them. The male of the species never lets his wife forget what a good cook his mother was!

I've always felt fortunate in the mother I got, too. But my reason might be different from most. To me one of the best things about my mother is the big family from which she came.

Because of Mother's large and scattered family, going away has never really worried me. It hasn't worried me because alwa as I packed, even though I *was* chokii back the forlornness with which leavi home always filled me, I invariably gained my cheerfulness when Mother sai "Don't worry, dear, I've got a relati there."

When I first left home it was to go teachers' training college in Winnipeg. T first venture into the big and frighteni world might have been quite unbearab except for the fact that Mother, along wi my clothes and my five-year-diary, pack the addresses of her city cousins. "Y won't be lonely once you find them Mother assured me—and I wasn't.

When I joined the Canadian Women Army Corps in 1942, I was posted Regina. Along with my gas-mask, oversoc and uniforms, into my kit-bag went t addresses of Mother's Saskatchew cousins.

When I got married and prepared follow my husband to Ontario, Mother on more came to the rescue. Along with m carefully folded wedding finery she tuck the addresses of the "down-east" branch her vast family.

And finally when my engineer husban moved us to Quebec—though at this mo Mother, for the first time looked a litt daunted, it wasn't for long. I hadn't be there a month when she wrote, "If you lonesome, dear, I've just remembered third cousin who lives in Montreal . . ."

Yes, one of the nicest things about m mother is her large family. And perha the greatest gift she has given me can through them. That gift is a fearlessne of change; be it change of place or circumstance. I never really feared leavi the safety of home because I always kne that wherever I went there would be som one, that "mother - extension" which w what her relatives meant to me, to see m through.

Probably that is why I'm really still n afraid of leaving home. Not even of goi on that longest of journeys, the one fro which I won't return. I'm not afraid becau I know that somewhere, somehow, I'll he Mother saying, "Don't worry, dear, I' got a relative there."

Rev. J. A. Davidson

Mrs. G. Taylor

Mrs. G. Carder

Philip Barron

• Question Time • One Does Two

When a Child Asks

By GENEVIEVE CARDER

TWO young mothers, relaxing over a cup of coffee on a suburban patio one day last fall, were joined by a third neighbour. She was carrying her teen-age son's portable radio, and as soon as she sat down she began to tune in a programme.

"What's wrong?" demanded one of her friends. "Has our conversation not been up to par lately?"

"Maybe she has fallen for the charms of that new rock 'n' roll singer," suggested the other.

"I just don't want to miss a programme I discovered last week," the newcomer informed them. "I think you should hear it, too. It's called, *When a Child Asks*. Listen. Here it comes!"

As introductory music faded, the trio's attention was caught and held by a conversation going on between a mother and her small son — just the sort of conversation that went on in their own kitchens, daily. It ended with the mother trying to answer her son's perplexing query, "But why doesn't God stop people from doing bad things?" A panel of two mothers and a father then took over to evaluate the mother's answer and to discuss ways in which such a question might be handled.

When the programme ended, the three listeners on the patio took up the lively discussion where the panelists left off. Three cups of coffee later, they agreed to meet at the same time the following week to see what the next question would be.

According to the mail that arrives at the Berkeley Studio for Miss Nancy Edwards, hostess and originator of this novel programme, parents who have discovered it have become regular and appreciative listeners. A mother in Lindsay wrote recently, "This is one of the best programmes we find on any station." Another from western Canada commented, "There are so many problems confronting parents these days, it is good to receive help like this from a Christian source."

Although *When a Child Asks* has been on the air less than two years, it is now carried by more than 30 radio stations, including Goose Bay, Labrador, and Vernon, B.C. Church groups having access to a tape-recorder are borrowing the taped programmes for use in discussion groups with parents and young people. We have heard of a mothers' club that alerts its members to listen in to the broadcast that precedes a regular meeting, in order that their group discussion may be a follow-up of the panelists' remarks.

When a programme dealt with a problem relating to teenagers, Miss Edwards received letters from teenage listeners asking why she had not included at least one teenager on the panel. She promptly made arrangements to tape some programmes in which the panel consisted of two teenagers and one parent. These tapes, she tells us, are out on loan constantly to Hi-C and YPU groups, who find them tantalizing discussion-starters.

Colourful pamphlets listing the radio stations that carry *When a Child Asks* are available on request from the Berkeley Studio of the United Church, 315 Queen St. E., Toronto, Ont. Miss Edwards is always eager to hear of new questions that children are asking.

Letter from London

By PHILIP BARRON

AT the bedside of a sick parishioner, the rector of St. Mary's Anglican Church, Woodford, Essex, met a member of the town's Derby Road Methodist Church. During conversation, the rector suggested that the two churches might organize a joint visitation campaign with teams of two— one Methodist, one Anglican.

This chance meeting has led to an interesting adventure in co-operation. Not only has the visitation campaign been carried through, but — on lay initiative — united services of the two churches are now being held regularly.

From Plymouth comes news of another ecumenical gesture, in the form of a folder with the title, "Two Churches . . . One Faith." On one page is the programme for the consecration service of the new Anglican church of St. Bartholomew, and on another a similar programme for the opening of Pilgrim Congregational Church — both on the same day. Pilgrim Church presented St. Bartholomew's with an Altar Book, and the Anglican church gave Pilgrim a Bible for the Communion Table.

Talking of opening ceremonies, we have had two in London recently which should not pass without mention. Eighteen years after enemy action destroyed the old church, a new Metropolitan Tabernacle has been opened on the same site. With an interior styled after the old Baptist meeting-house, with a visible baptistry, the new church is the most prominent feature of the "Elephant and Castle" re-development scheme and the first to be completed. Rev. Eric Hayden, the present minister, has an interesting background — before ordination he was a commercial artist, a miner and a soldier.

The other recent opening of note was of the Churches' Television Training Centre. To provide this badly-needed institute for all denominations, Lord Rank, the Methodist film magnate, has taken over the Central Hall, Tooting Broadway, equipped it and placed it at the disposal of the World Council for Christian Education.

Among the speakers was Professor John Bachmann of Union Seminary, New York, who said he hoped his British friends would not repeat the mistakes which had been made in this field in the U.S.A. It was stressed that the centre was not concerned only with training broadcasters, but also with research into right methods. Canon Roy Mackay, Head of BBC Religious Broadcasting, said there was urgent need for research at two points: (1) What is the proper use of the medium? (2) What is the right way to get the Gospel across through the medium?

Can you imagine Jeremiah in jeans? The prophet is depicted as a teenager wearing jeans and a tee-shirt in a new musical play, *The Story of Jeremiah*, which was performed recently by members of a Sheffield youth club. The play, which has "pop"-type music, lyrics and choruses, was written specially for the club by two Manchester grammar school masters, John Hunter and

(*Continued on page* 20)

Will Christ Come Again?

It is part of the New Testament faith that Christ will return in glory at the end of this Age to judge the world and to consummate the Kingdom of God. We are not given details as to when or how this return of Christ will take place.

We may think of it as the last of a series of many comings of God into the life of man. It is most closely related to God's revelation of Himself in the earthly life of Jesus and his continued presence among his people now. Hope of the return of Christ springs from our faith that the Christ whom we know as Lord of our lives is also the Lord of history who will come in triumph to establish the universal reign of God.

THE Bible is the record of the coming of God into man's life. When we say that God reveals Himself to man, we do not mean that God somehow flashes "signs" from which we draw conclusions about His reality, wisdom, love, and so on. It is true that God has His "signs." The whole creation is a sign pointing to God. And yet we do not know Him through propositions or inferences about Him, but through a communion with Him which He imparts through the universe He has made and through the events of human life and history. God "speaks" to us by drawing near to us in the varied experiences and situations of daily life. God reveals Himself to us by coming to us, by entering into a personal relationship with us.

Sent Prophets and Jesus

Some people are more aware of this presence of God than others, and all who know God are more aware of Him at certain times than at others. This awareness of God is called faith rather than knowledge because in this present life God does not reveal Himself to us "face to face." He remains invisible and mysterious —hidden—but mediates His presence to us through visible things, events, and persons.

The Bible witnesses to God's revelation of Himself, tells of God's acts in human history and particularly in the history of Israel and the story of the Church, the new Israel. There we see that God's acts often failed to reveal Him because men's capacity to interpret them was weakened or destroyed by sin. So God raised up prophets, men who spoke for Him, interpreting to others the events through which God was revealing Himself.

The prophets themselves, however, looked forward to an even fuller revelation of God, and this hope was fulfilled in the coming of God in Christ, the living Word. All that the prophets said was gathered up and realized in Jesus' life, ministry and death, his resurrection and continued presence. In Him God offered and imparted full communion with Himself. Thus, the Incarnation was a coming of God to men.

Again, the coming of the Holy Spirit was a coming of God to man. The Holy Spirit continues the work of Jesus, for it is through the Holy Spirit that Jesus is known as Lord, and Jesus' teaching is interpreted and applied.

No Right to Speculate

From all this we see that God's revelation of Himself has been imparted through a series of "comings." The New Testament witnesses to a final coming of God into human life in the return of Christ at the end of this Age to establish the Kingdom of God in its final perfection.

It is obviously foolish to try to date the return of Christ. In the New Testament the return of Christ is often thought of as imminent. Paul, at least at one stage of his ministry, seems to have thought that Christ would return in his own life-time, though at a later stage he was not so sure. In any case, Jesus did not return so soon, and on the basis of the New Testament evidence we have no right to speculate on even the approximate time of his return.

Misunderstandings

We must also clear away some misunderstandings of Jesus' own statements concerning his return. "There are some standing here who will not taste death before they see the kingdom of God come with power." This does not necessarily refer to the end of the Age and the return of Jesus. It almost certainly refers to the evidences of the presence of the Kingdom in Jesus' ministry, the results of his resurrection, the outpouring of the Spirit at Pentecost and the marvellous growth of the early Church.

Again, there is the statement, "You will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven." But this is, in reality, a simple claim by Jesus that God will vindicate Him. Both Matthew and Luke have the introductory word, "Hereafter," so that th phrase, "You will see," does not necessaril mean, "in your life-time."

In the second place, let us note tha Jesus' coming in the past and his comin in the future should not be separated o contrasted too sharply. We should thin of Jesus as *the coming One,* by which w mean not so much "the One who is t come," as "the One who has come, is no present, and will come." He came, an he is continually coming, to his Church an to his people, leading them, transformin them, spreading his Kingdom in the midst; and he will continue to come ti the Divine plan for man's history and th whole creation reaches its fulfilment.

The question whether Jesus will retur in a physical manner is one we canno answer. The fact that he visits us no and is continually coming into our lives i a non-physical manner makes it possib for us to think that his return may tak place in the same way. John's statemen that "every eye shall see him," need no refer to a physical manifestation. Il essential meaning is that his final comin will be an unmistakable and irresistib disclosure to all of the justice and mer of God.

Can't Know Details

We cannot know the details of the co clusion of history but we do believe tha the Christ who now visits us will judge a history. Indeed, he is already judging u separating sheep from goats, by comin into our lives with his challenge to lov his brethren and ours, and forcing us decide between obedience and disobedienc between serving and rejecting him, just he did with men and women in Palestin long ago.

The New Testament makes no elaborat or fantastic predictions, but it tells us a we need to know about the End—that will be "the day of Christ." We may no know all about what the future holds f us, but we do know that if we are God children now we shall be like Jesus whe he appears. It has been said that in th New Testament doomsday becomes wedding day! The day of judgment mark the coming of Christ to claim his Brid the Church! The end of the world brin the happy and everlasting union of Chri and his people.

Whatever form Christ's return in glo may take, we are asked to believe that will happen. The gospel can be the gosp only if we have some such hope. Th crucifixion can be a victory and not tragedy only if Christ finally triumphs ov evil and brings history to its goal. Jes can be fully disclosed as Son of God on in finishing the work God gave him to d Faith in Jesus Christ without the expecta tion of his return is like having a vouch we do not expect to be redeemed, a believing that God has made a promise H does not intend to keep. ●

from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

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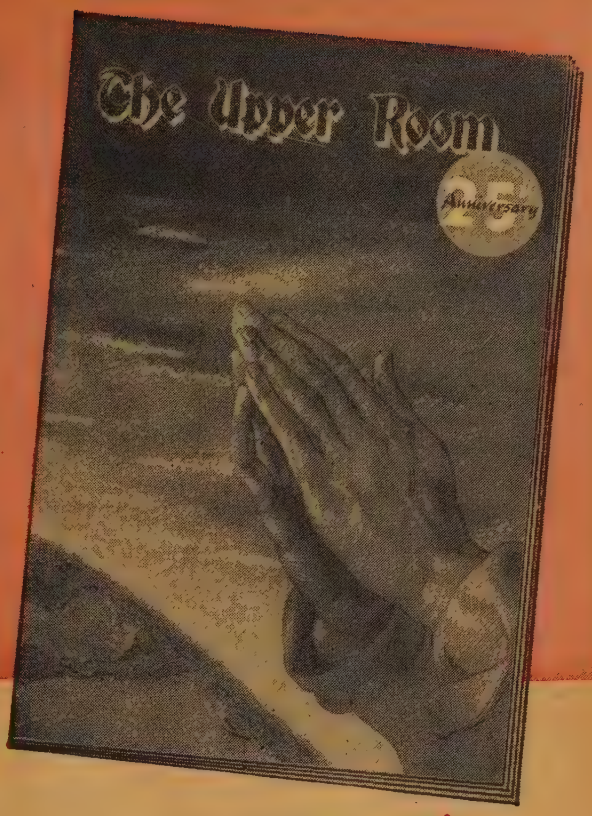

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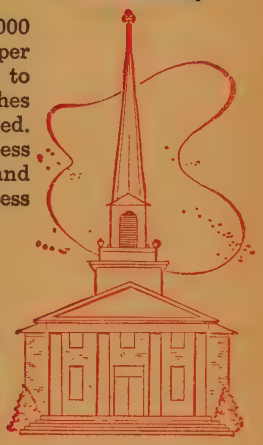

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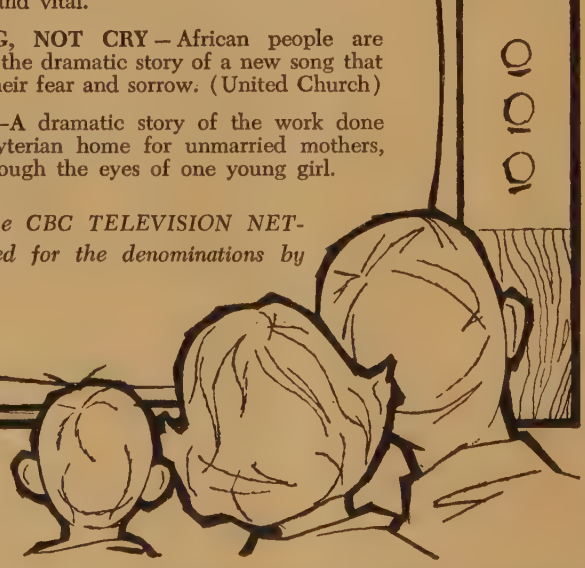

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ATLANTA SETS THE PAC

(*Continued from page* 13)

attend a predominantly white church. O three spoke up.

One of them, a Roman Catholic, said had freely attended any number of mas in "white" churches of Atlanta. The seco a Presbyterian minister, said he had b welcomed in several white churches in city.

The third was a boy who said he attended college in Cleveland and gone church there with his white classmates. was just another worship service," he s

About the only white churches in South where a Negro might feel he is "just another service" are the Unitar As a matter of social and religious poli the denomination offers full membership all who come. Although the percentage Negroes who come is low, 75% of th churches have accepted them to fellows This compares with less than one-half 1% for other churches throughout South.

Attack by Russell

One who has spoken out and survive the Rev. Dr. Dow Kirkpatrick, pastor St. Mark's Methodist Church in Atlan

After the second manifesto, there wa strong political attack on the ministers signed it, led by Senator Richard B. Rus There was no attack from within t churches, Dr. Kirkpatrick said.

"All the bitter talk comes from politici using it to get elected," he said. "I weren't politically advantageous, wouldn't have it." ●

LETTER FROM LONDON

(*Continued from page* 17)

Norman Spooner, and Vera Allen secretary.

The club—attached to an Anglican ch —produced it with the active co-opera of their vicar, the Rev. Philip Cauw The authors seek to show that ther nothing remote about religion or the Testament; the play suggests para between Judah awaiting destruction Babylon, and the modern world threate by the H-bomb.

A Birmingham school girl has further than this. Fifteen-year-old Moore, of All Saints' Church, Erding Birmingham, re-wrote the General Con sion and the Apostles' Creed in lang she considered young people would easier to understand. After a normal e ing service, Sally and her friends he service of their own for a congregatio 250. It was recorded by an American r company.

Afterwards the Rev. Nicholas Sta youth chaplain to the Bishop of Birm ham, said: "I was very impressed by reverence of the young people and by interest they took in what was going on.

By EDWARD CRAGG

Ambassadors to a Dream

TWO men were approaching the town of Lystra, in Asia Minor. Lystra stood on a hilltop, at the end of the Royal Road.

The two men were Barnabas and Saul, now known by his Greek name of Paul. Both were Jews, and Christians. It was to spread the teachings of "This Way" or "This Life" that they were walking the Royal Road.

They had been walking for days. Twenty miles behind, to the west, was the town of Iconium; there they had got into trouble. A hundred miles behind Iconium was the city of Antioch; there, too, trouble had flared.

What makes men journey mile after mile on foot, especially when their journey is punctuated by arrests, imprisonments, beatings, even stonings?

Someone has told the story of an English criminal whose name was Charles Peace. He was a burglar and murderer, a hard man. As he was led to the scaffold the prison chaplain offered him "the consolations of religion." Peace listened; then he turned to the chaplain and said, "Do you believe it? If I believed that, I would crawl across England on broken glass on my hands and knees to tell men it was true."

Paul and Barnabas profoundly believed that it was t r u e, this message of the salvation of God freely offered to a sinning world through faith in Jesus Christ. And the 600 miles on foot of this first missionary journey could not halt or discourage them, even though much of the road led through mountains infested by bandits.

Look at these two dusty pedestrians—pedestrians are always dusty—walking down the Royal Road toward Lystra. Did they guess what amazing events lay in store for them there, what wild acclamations, what unreasoning reaction in angry violence? They grow smaller as we watch; they seem little men. But they are men with a dream.

And never underestimate the power of a dream. A Paris correspondent described the chief American diplomat working on one of the post-war projects as the "Ambassador to a Dream." The phrase recalls other men who have been ambassadors to a dream: Alexander the Great, the Augustine who sent missionaries to the far-away island of Britain, William Carey on his way to India, Morrison knocking on the door of China.

Who can set limits to the possibilities that may follow when one man goes forth with a dream?

We are the music-makers,
And we are the dreamers of dreams, . . .
Yet we are the movers and shakers
Of the world forever, it seems.

Add the word of another poet:

He whom a dream hath possessed treads the impalpable marches,
From the dust of a day's long road he leaps to a laughing star,
And the ruin of worlds that fall he views from eternal arches,
And rides God's battlefield in a flashing and golden car.

Above all add the word that Paul himself was later to speak before King Agrippa: "Wherefore, O king Agrippa, I was not disobedient to the heavenly vision."

All his life this man was an ambassador to a dream, the shining dream of a world redeemed to God by the blood of the Christ. All his life, plodding up and down the roads of the Roman Empire, he rode God's battlefield in a flashing and golden car.

Those who dream this kind of dream are the movers and shakers of the world forever, it seems.

THE MUSIC MAKERS' CORNER

TO finish the story about Jimmie: last issue you will remember he was halfway from London to Brighton with a good dinner and an hour's rest . . . and 26 miles to go. He walked nearly a mile, then went into that dog-trot used by marathon runners, and kept going at a steady pace for most of the afternoon. After passing the 51-mile post his trainer rode up beside him as he trotted along. Jimmie looked rather fatigued, but the trainer shouted at him from his noisy cycle: "Now run with all your might, Jimmie. Your dad is waiting to catch you." He did. And dad was there to catch him! What a surprise for Jimmie. (Oh, yes, Jimmie won the race, but there was no prize beyond dad's encouraging words, "Well done, son. Suppose we have a good meal together.")

On this tenth anniversary of the Music Makers' Circle we welcome these new members: Lois Molison (13), Box 277, Hartney, Man.; Sandra Hassenfeldt (14), 79 Brunswick St., Brantford, Ont.; Margaret Turner (13), R.R. 1, Bangor, Sask.; Alison Chisholm (nearly 8), 37 Ann Street, Port Dalhousie, Ont.; Elizabeth Thurston (nearly 9), R.R. 6, Lindsay, Ont.; Richard Bitten (nearly 7), 1953 Lulie St., Victoria, B.C.

Fred. J. Howard

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE St. Lawrence River played an important part in our childhood. Every summer from the age of two to seven we sailed by the river route from Montreal to Toronto and shot the rapids home. The Long Sault and the La Chine rapids became familiar and never failed to provide excitement and thrills. We had friends, too, at every stop, particularly Brockville. Years later when a CGIT leader at Beau Rivage Island camp near Gananoque we read *Shadows on the Rock* aloud by campfire light, keenly conscious of the river flowing past. There were times when we forgot it, but lately all Canadians have been aware of its importance. At the time of the opening of the seaway, Oxford Press brought out *The St. Lawrence* by William Toye ($4.50), an interesting, accurate, though slightly too detailed story of the age-old river "large, wide and broad" along whose shores tiny villages cuddle, great cities and important towns have grown up. The appearance of the book drew pleased comments. The arrangement of text, photographs and drawings was original and satisfying. We are not surprised, therefore, that this book has received the award of the Society of Typographic Designers of Canada and the Rolland Paper Co. for the best designed trade book of 1959. . . We note with interest that Moss Hart's *Act One* heads the popular books list of the Toronto Public Libraries, closely followed by Norman Collins' *Bond St. Story*. Down the list come Peter Newman's *Flame of Power* and James Michener's *Hawaii*.

God's Image and Man's Imagination

By Erdman Harris. (Saunders, $4.00.)

Reviewed by R. C. Chalmers.

This book is described as "an original approach to the human search for a satisfying concept of God." Whether it is really "original" will depend on one's concept of this term. However, this book makes fascinating reading.

The author, who is a lecturer in the Yale Divinity School, deals here with "the images of God which have stimulated man's imagination." Is God "the Cosmic Mathematician?" "the Man Upstairs?" or "a Mighty Fortress?" What analogies best represent to our imagination the being of the Creator?

Some of the chapter headings are: The God of the Theist, The God of the Bible, The God of our Tradition, The God of Cults and Sects, The God of the Righteous, and Man's Image and God's.

The book is filled with references and quotations from many sources, showing a wide knowledge of the arts, science and religion. Some of the references seem a bit "dated", such as that from Bertrand Russell's "A Free Man's Worship" in which he counsels man to build for the future on a basis of "unyielding despair." This has been quoted for half a century "ad nauseam." J. P. Sartre's writings, and their nihilism—a step beyond Russell's atheism — better describes the "modern temper."

This is a valuable book which will prod the imagination of the reader to think more nobly of the God with whom he has to do.

The Story of Christian Hymnody

By E. E. Ryden. (Augustana Press, $5.95.)

Reviewed by K. H. Cousland.

This book is an enlargement and revision of the author's popular "Story of our Hymns," first published in 1930, which went through eight editions. Dr. Ryden is well qualified to write such a book. He is himself a writer of hymns and he has been involved in the preparation of several hymnals. He was secretary of the commission which in 1958 produced the important "Service Book and Hymnal" of the Lutheran Church of America, and he has had wide experience as editor of Lutheran publications. It is to be expected, therefore, that he would give us the readable and comprehensive survey of the hymns of the Christian ages which we find in this volume. It is popular in the best sense and for the most part avoids the sentimental fables that are too often accepted as fact. It is historically grounded, though in a few places there is an uncritical acceptance of authorship, as for example in the case of Bernard of Clairvaux.

The author's interest is clearly ecumenical, though there is an understandable line of Lutheran interest. He begins with a brief section on hymns of the early period up to the Protestant Reformation, goes on to d cuss German and Scandinavian hymno and follows this with extensive sections English and American hymns. A feature the treatment is the description of the hym of Denmark, Finland, Iceland, Norway a Sweden, which brings us a rich heritage t is almost unknown among English speaki people.

The treatment throughout is large biographical, and these of necessity are bri

It is, therefore, not a book for the expe but it should be welcomed by the gene reader who would like to gain an over picture of Christian hymnody and w might thereby be encouraged to enrich k knowledge by reading more deeply in t field.

In His Likeness

40 selections on the Imitation of Chr through the Centuries.

By G. McLeod Bryan. (John Knox Pre $3.00.)

Reviewed by Harvey G. Forster.

An antidote to the arid theology whi removes God from the immediate concer of men. These selections from the writin of men of every age, culture and theolog manifest the fulness of Christ.

These men have found many differe realities in Christ. They have all fou satisfaction, assurance and comfort. Abo all each in his own way, has sought to follo in His steps, receiving insight and streng The selections centre around the imitati of Christ, stressing His relevancy for t needs of everyday living.

Half an hour spent with these vi experiences would give depth to our religio life. It would give a warmth and vitali For as Vernier in the closing selecti phrases it, "He is at the same time magni cent and modest, terrible and tender, heaven and of earth, close to God and t companion of men."

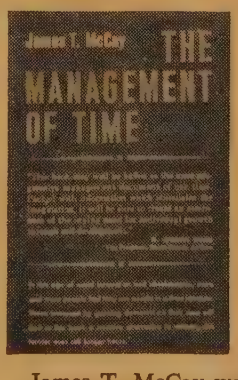
A Time for Everything

The Management of Time

By James T. McCay. (Ryerson, $4.25.)

We have read this book twice and certain chapters many times. Unlike some written by efficiency experts, it does not make the reader rebellious; instead, it creates the desire to try at least some of the ideas expressed. They are so sensible.

A radio reading first caught our attention. When we learned it was a Ryerson book we asked for a copy. Ever since it has been a conversation piece here in United Church House. We have already tried some of the ideas—and they work! The book will have a permanent place on our shelves and we promise to use it as a continual director towards better management of time.



James T. McCay was trained as a chemical engineer, but later turned his attention to problems of management. Out of a relationship with D. J. S. Bois, then Dean of Canadian industrial psychologists, grew the executive counselling firm of Bois, McCay and Associates, Montreal. This book contains the results of research with hundreds of managers "exploring methods and procedures for accelerating personal growth both on and off the job." The illustratio used are from business, but are applicab to any profession.

As one would expect, the book is we ordered, clear and concise. It answers t questions: why we need to manage tim what we should do about it; and how should do it. The book it divided into fo parts, each followed by a survey, and the is a comprehensive back page Index.

When everybody is talking about n having time enough to do things, a bo like this can be extremely helpful. Son chapters appeal more than others, of cours We found the one on preoccupation stru home. "Any moment you are preoccupie acting habitually, is a moment you are n free to manage your time." (The day aft we read it we came to the office witho glasses!) We've read it again.

Those chapters dealing with committe in action are revealing. They bring out t tensions, fatigues and "negative factors" cluster of attitudes) that so often exi destroying the effectiveness of work, with considerable loss of time. Mr. McCay war against particular modes of talking that c become a habit and cause a loss of ale ness. "A group of men talking jargon," says "can slow a meeting to glue-li consistency. Carried to extreme, polish talking can degenerate into bureaucra gobbledygook."

"To achieve and hold a position of leade ship in this age of innovation," says t author, "a man must spend a part of eve day in self-development. He will need add continuously to his resources of know

ge and skills. To do this he cannot afford be a spendthrift of time. He must learn guard it with resolution, to handle it with ecision and to invest it with acumen. Then will find he has a wealth of time for dership and development."

P.S. The chapter **Reading for Growth** ys: "What is most important is not to be le to read rapidly, but to be able to decide hat not to read." There is a list of estions to ask yourself before reading, and ethods of discovering and abstracting formation. The Appendix contains an troductory background reading list.

ons of the Soil

By Illia Kiriak (Ryerson, $4.50)

Reviewed by A. J. Wilson

Hrehory Workun was the dominant per-nality among a group of Galatians Ukrainians) who homesteaded in western nada at the turn of the century. He tlived all those who migrated with him. n his death bed he recalls the events of s forty years in Canada. The migrants ere poor, unlettered peasants, strong in dy, honest, patient, industrious. They d at first, nothing with which to begin rk, save a few axes and primitive hand ols. They built two-room houses of plar, which they shared with a few hens d a pig, when they got them. They ught a hard terrain, swarms of mosquitos d summer, and 40-50 degrees below zero eather in the winter. The menfolk and der girls worked in town in winter to get oney for food and implements.

The story reveals the character of these people, religious and devout. Inevitably there came a clash between the old and new, inner tensions and deep spiritual struggles, as the young folk married out of their nationality. One of the most interesting and valuable parts of the book is the description in great detail of their religious customs, at church service, funerals, weddings. A great battle was waged by the old folk to retain these, but bit by bit there were compromises. Adjustments to the ways of a new land took place.

The old man lived to see the land cleared and a crop of thousands of bushels of wheat reaped, modern houses, schools and churches erected. The children and children's children have taken their place in the life of the community and nation. It is a moving heroic story, simply told, of a strong courageous people who have made a great contribution to our national culture. The author, whose untimely death is greatly lamented, was a descendant of these New Canadians.

The Lands and Peoples of the Living Bible

By Bernard R. Youngman, edited by Walter Russell Bowie. (McClelland and Stewart, $7.95.)

Reviewed by Norman McNairn.

What many people want is to be given a bird's eye view of the Bible story. That would help them see where the parts they know fit in. And it would show the thread of meaning that connects together all the multitude of parts.

Such a bird's eye view can not be as simple as we would like. The Bible itself is a condensation. To make it into a diagram would squeeze out the life of the story. Indeed, it would help in places if we could fill out the story with a picture of what places were like and how life was lived.

This book has tried to do both things. The essentials of the story from Abraham to Paul are told in a plain and readable manner. And the background is filled in wherever necessary.

It is a book of 382 pages, abundantly illustrated, and well written for use by young people, adults, and families. The wisdom of biblical scholarship and the flood of archaeological discoveries are here put at our service. This is a lavish book, so it is not cheap. But it is worth owning. And it will go far to show us the panorama of the Bible.

The Christian Year

By D. Roy Briggs. (Independent, 30c.)

Reviewed by Richard H. N. Davidson.

Interest in the Christian Year in the United Church has been commensurate with interest in worship. When it is observed it is probable that the Gospel in all its aspects will be presented and that ministers will not fall into too narrow a rut. Where it is not observed there is no great concern for the main stream of ecumenical Christianity.

This little pamphlet is an excellent introduction to the Christian Year for those who are beginning their ministry or those who wish to broaden the scope of the worship they conduct. Being written by a Congregational minister for a Lay Preachers' Association in South Africa it is simple and direct and concludes with a suggestive bibliography.

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Form Letter From Angola

Subsequent to the discussion on mimeographed Christmas letters, we publish here part of a Christmas greeting which arrived late from Angola:

"The rains are exceptional these days. Our old house still leaks but in different places. . .

"Green fuzzy mould collects in our shoes, the doors and drawers stick and the reward of an extraordinary effort is to have the knob come off in your hand.

"I was out on safari (so called) this weekend past, a 10-hour drive to the farthest corner of the Dondi mission area. We arrived in the pouring rain. No one was in sight. Could we have come to the wrong place, or at the wrong time? Was there a funeral, or what? These weekend gatherings usually draw a crowd. A big service is held on Sunday morning, the celebration of Holy Communion and the baptism of the current crop of babies — not to forget the movie on Saturday night which in this unsophisticated corner of the earth, continues to be an attraction of no mean order.

"A blast on my new horn and a few heads began to poke out. An individual in a thin brown shirt and pants emerged from a grass kitchen to see who we might be. It was the pastor. He was thunderstruck at our unexpected appearing. He had confused the date, having neither calendar nor watch.

"What seemed a wasted trip turned out for good. I am gradually getting acquainted with this vast Dondi Church. It has taken me a year to fit in visits to each of the 12 centres; and some of the 364 villages. Here I found 80 children in school, but having only boiled crushed corn to eat, no vegetables, no beans, no meat. I left them something to help but the only real help is in better farming, better care of the stock, the production of meat and eggs and so on. . . The 80 children sit on logs and squint at a postage stamp-size blackboard. They represent an advance, however, in a place that had no school at all five years ago. They also represent the future of this country.

"Sincerely yours,

Jim and Eleanor Ormiston"

The nuclear dilemma

"... *not unless someone attacks*"

(*Continued from page 7*)

this end be, they must compromise by waiting. Not because they believe it is right, but because they can do nothing else. They co-exist, but they hate to admit it or even to use the term.

The Neutralists

During the past year a new group has appeared in our midst. Its members somewhat resemble the neo-pacifists. They like to speak of Canada's role as the little Switzerland of the west. In some ways they sound as though they had been rereading the Monroe Doctrine. But they are not encrusted with the prejudices of the pre-war middle-west isolationists.

The Canadian neutralists believe in the world community and would want Canada to do its part in welcoming refugees, supporting the UN, especially in its schemes of betterment for mankind. They don't ask for disarmament, but they would renounce modern weapons, and would maintain a posture of defense.

The Realist

The ethical realist says we have to deal with things as they are; not with the ideal, but with the possible. And he recognizes the horror and waste of stockpiling atomic weapons and threatening reprisal against any who would dare attack. While he recognizes there is no sure defense against unbelievable destruction if an enemy tries an atomic Pearl Harbour, he supports his government in holding nuclear weapons.

He justifies this as a deterrent. The weapons are not to be used unless someone else attacks first. Then they would be used, if possible to inflict unacceptable damage on the attacker, so that his loss would be more than any possible gain, and so that the war would be ended in time for the nation to survive. Dean Acheson said recently: "Regardless of who strikes first, the nation having nuclear power can respond with unacceptable injury to the aggressor."

The ethical realist believes in disarmament and the outlawing of war. But he seeks to achieve this, not by nations going ahead in faith that others will follow, but by international agreement.

In other words, he is ready to threaten to use evil means, believing that they make permanent peace more likely. And he believes in taking positive steps to eliminate the sources of conflict and is prepared to co-exist in tension with communist states.

The statement of the last General Coun was a realistic statement. The resoluti of the Board of Evangelism and Soc Service was an idealistic one.

POLICY FOR CANADA

(*Continued from page* 10)

to determine how and what another natio policy should be with respect to them. W should not refuse to let them store the weapons in Canada on their own respo sibility but should not, as at present, p the costs of any of these atomic or miss bases. Realistically also we are not in position to prevent the use of the bases this manner.

5. The adoption of these programm would result in substantial savings in c present defence budget and these fun might be used as follows:

(a) Expansion of contributions to t Colombo Plan and to United Natio agencies engaged in similar work.

(b) Establishment of direct Canadi schemes for similar development work certain countries. Studies might show h our surplus food products could, if us by underdeveloped countries, as soci capital, enable them to raise their own le of sustenance. By this means it would hoped that such nations would be launch on a path to eventual economic maturit

(c) Establishment of a scheme of sch arships for foreign students to study Canada and vice versa.

(d) Reductions in our present burden taxes not only as a good in itself but as method of keeping our economy strong that we may continue to take an acti role in world affairs. ●

THE OLD WOOD STOVE

(*Continued from page* 11)

the project as made final should be in t minutes of the Committee of Stewards Websters' Corners United Church (Wh nock pastoral charge), Westminster Pr bytery, British Columbia. Yes, it sho be there. There should have been a reco ing steward at that meeting, but those w the days when things weren't "clos co-ordinated." But anyway, it bore unmistakable imprint of having been "very successful canvass."

The stewards counted *three hundred* a *sixty-seven* dollars and *fifty* cents. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Why does the United Church display a Roman cross on their churches, inside and out?

A. They don't. But it is obvious there is a trend to greater use of the cross, which, after all, does not belong to the Roman Church. In some lands where Christians are a small minority, all churches display a cross on their buildings. However, we agree that some of our display of this great symbol is tasteless.

Q. Why does the Statement of Faith of the United Church as issued by the Commission on Faith not mention the virgin birth? Do they not believe in this doctrine?

A. We had never noted this omission until this question brought it to our attention. We discover it is also missing from the catechism and the vows in the Book of Common Order made when new members profess their faith. We do not know why it was omitted.

Q. Is there a standard basis of assessment, set by General Council, for presbytery and conference funds?

A. No.

Q. If not, what is the basis most used by the presbyteries of the United Church?

A. The secretary of General Council says: "In setting the basis most presbyteries first draw up a budget and then find an equitable formula for assessing pastoral charges by taking into account the number of resident members, total contributions of the pastoral charge apart from capital givings and the indebtedness or other obligations of the pastoral charge."

Q. How can the United Church marry divorced persons when it is against Jesus' teachings? "What therefore God hath joined together, let not man put asunder." And if a woman shall put away her husband, and be married to another, she committeth adultery."

A. Because Jesus was not a legalist. He broke the rules himself to keep a higher law, "Love is the fulfilling of the law," and taught men so. He did not freeze his instructions into legal precedents. There are times when the minister, in love, looks upon a divorcee wishing to be remarried and sees him or her as a penitent sinner, or as one who has been bitterly sinned against, or as very unfortunate. The person has found someone to love and be loved by, and wants another chance. The minister of the United Church asks God's blessing on a second marriage. We believe this is a lot more in the spirit of Christ than telling a deserted wife she'll have to live alone—or "in sin"—for the rest of her days.

Q. Can you tell me why it is believed that Jesus Christ is the son of God?

A. This is a basic tenet of our faith —testified to by saints, apostles, martyrs.

Q. After the stewards have prepared a budget and it has been approved by the Official Board and the congregational meeting, can a professional man, later in the year, make a donation to the church through the treasurer, stipulating that a part of the donation be added to the minister's salary so that income tax and pension fund are deducted at source?

A. This is not the recommended way to budget, but it looks to us like a dramatic gesture for a layman to indicate he thinks the minister's salary inadequate. We wish there were more such "professional men" who would back up their convictions with dollars. We would think a grateful Official Board and congregation would be happy to "regularize" the amendment to the budget.

Q. What does the United Church believe about sanctification? Does a person continue to sin in word, thought and deed after he has been sanctified?

A. Read Section XII Doctrine in "The Basis of Union"—your minister will loan you a copy. We see little hope that the sanctified Christian although mature and in "full assurance of faith" will be completely free from the temptation to sin.

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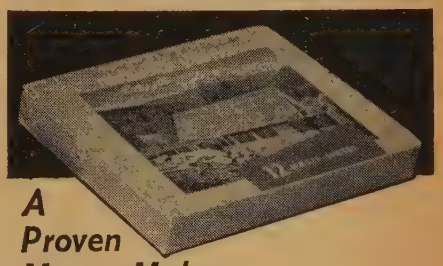

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About People and Places

Farmers Get Their Way

Farmers, unable to attend such men's conferences as Elgin House and Banff because of seeding and harvest, have requested a conference of their own. One has been arranged at Ponoka, Alta., on February 4. The **Rev. G. M. Hutchinson,** Telfordville, Alta., an agricultural student before entering the ministry, and the **Rev. Dr. K. H. Prior,** BSA, western field secretary, Overseas Missions Board, will be the speakers. Mr. Hutchinson will give two addresses: "A New and Improved Variety" and "Where is the Farmer's Church?", while Dr. Prior's theme will be "The Church and the Land in Africa."

Dr. and Mrs. Prior returned to Canada in 1956 after 30 years of work in Africa.

M and M Up 7%

Secretary Dr. H. E. D. Ashford reports that end-of-the-year contributions to the Missionary and Maintenance Department increased 7.1% over last year's givings. The total at January 11 this year was $5,942,129; last year $5,550,366.

Contributions by conferences appear below, with last year's figures in brackets:

Newfoundland, $68,939 ($62,922); Maritimes, $475,756 ($463,032); Montreal and Ottawa, $589,937 ($543,959); Bay of Quinte, $466,735 ($424,196); Toronto, $1,211,821 ($1,153,952); Hamilton, $873,237 ($833,709); London, $709,725 ($650,074); Manitoba, $372,289 ($339,656); Saskatchewan, $337,313 ($317,025); Alberta, $409,280 ($366,566); British Columbia, $377,519 ($352,033); Donations, $49,540 ($43,242); One Dollar Club, $38.

Edmontonians Get Together

Seventy-five young adults from McDougall, Robertson, Metropolitan, Norwood and Strathern churches in Edmonton met recently to inaugurate a presbytery-wide affiliation of young adult groups. Speakers included the Rev. George Young, conference Christian education secretary, and two members of the international missionary team at that time in Edmonton, the Rev. Timothy Tam and Enrique Kapanala Sukuachuche.

Bequests Aid Missions

Home and Overseas Mission Boards are the beneficiaries of two-thirds of the residue of the estate of the late **Dr. William McClure,** pioneer missionary to North Honan, China, and father of Dr. Robert McClure, a medical missionary to India. The total amount runs over $15,000, Treasurer Dr. V. T. Mooney has announced.

Other gifts to The United Church of Canada in the period October 21 to December 21, included:

Bequests from seven estates which go to the Missionary and Maintenance Fund. **Mr. Charles George Fletcher,** Leamington, Ont., $1,000; **Mr. John Holland,** Dugald, Man., $500; **Mrs. Carrie L. Jones,** London, $300; **Miss Agnes C. Kirkconnell,** London, interest in a residence there; **Miss Eliza Row,** North Dorchester Township, Ont., $100; **Miss Amelia J. Whitely,** Goderich, Ont., $300; **Mr. Wellington Williamson,** Mount Forest, Ont., a contingent bequest of one half the residue.

Mr. John D. McBeth, Earltown, N.S., all the residue for various enterprises of the United Church.

Mr. Absalom Abraham, Whitby Township, Ont., $15,070.36 for homes for unmarried mothers.

For Home Missions, **Mrs. Minnie Copp,** Toronto, left $100; while **Miss M. Lillian Elliott,** Arnprior, Ont., left $3,500 for work among French Canadians in Quebec.

The **Rev. John W. O'Brien,** Sydney Mines, N.S., gave $100, and **Mrs. Anna D. White,** Charlottetown, PEI, $7,128 for Overseas Missions.

Miss Edna G. Smith, Islington, Ont., one third of the residue to homes for pensioners, and **Mr. Wilfred P. Young,** London, Ont., a contingent bequest to the Pension Fund.

How to Get Teachers

If you want Sunday school teachers you must make them. This advice was followed by the **Rev. T. R. Norman, Ajax, Ont.,** who has just completed a three months' intensive course in content materials and teacher training methods with five teenagers from the Hi-C group in the United Church, and one older member. Part of the training was observation in the organized classes in the Sunday school. The course ended with a tour of the United Church House in Toronto.

Mr. Norman now has five teachers for kindergarten and primary and one for the senior department. Following his Lenten church membership classes, he will begin another course in teacher training.

New Radio Stories

Thirty radio stations across Canada using the **Tell Us a Story** programme began a new series on January 3 on the Life of Christ, written by the Rev. R. K. McLean, Lindsay, Ont. This programme, planned for the United Church Sunday School in the Home by Mail and Air by an inter-board committee and the national supervisor, Marion Brillinger, is produced by Nancy Edwards at the Berkeley Studio in Toronto, using professional actors in the cast. It is heard from Dawson Creek and the Peace River to the US border and from St. John's, Newfoundland, to Prince George, B.C. The present series related to current Bible study will run until the end of March when a new one will begin.

Laymen Plan Studies

Precedent was broken when Dr. L. H. Cragg, moving to Edmonton from Hamilton in the fall, agreed to continue as Chairman of the **Board of Men.** The board feels that this was a good move, that the departure from the usual practice of confining ch manships to the central area has contribu to a realization of this as a truly natio layman's movement.

The Board of Men will hold its ann meeting February 18-20 at Adams Ho Toronto, where many of the members live during the sessions. Chief topics discussion will be night schools of theol for laymen, and reports on policy regard the popular week-end conferences.

On February 18, 200 key laymen will a special dramatization of **Men and Mission of the Church** to be presented co-operation with the Christian Dra Council of Canada.

New Landmark in New Westmins

Queen's Ave. United Church, New W minster, B.C., has marked its centenary i very practical way. Under the leadership the minister, the Rev. W. E. Fullerton, a special lay committee, it has opened dedicated a Christian Education Centre built a new church.

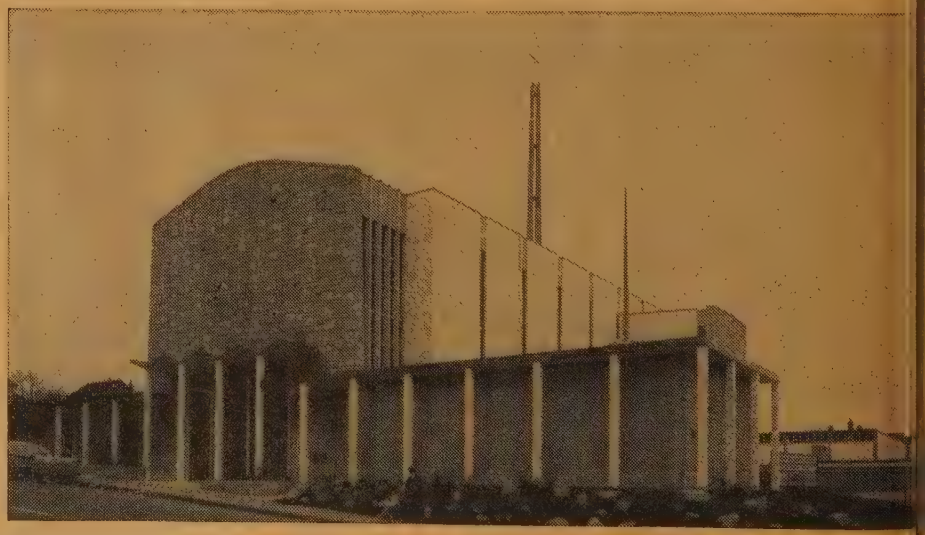
On April 3, 1859, the Rev. Edward W held the first service in the area and a y later built a $500 church, the first in N Westminster and the first Wesleyan Meth ist church in British Columbia.

This building was replaced by two oth one erected in 1873. The great fire of 1 destroyed church, parsonage and conte even the old bell. And in 1900 a new chu was erected on the site at the corner Queen's Ave. and 6th Street.

Queen's Ave. church, in addition to own work, has established two other c gregations: Sixth Ave. in the west end, Shiloh United in east end Sapperton. B have flourished.

Then, because of the need for trained m to serve the rapidly growing province, church took an active part in the found by the Rev. Ebenezer Robson, of Columb College, which later included the teach of high school work to residential studes Expansion of the University of British C umbia and the depression brought about closing in 1934.

The new $200,000 "wonderfully adequa Christian education centre was begun April, 1958, and dedicated in Novemb Then the congregation turned to the seco phase of the dual project, the erection the new sanctuary. The foundation st was laid June 21 by Conference preside the Rev. Dr. James G. Gorwill, and December 6 the church was dedicated Presbytery chairman, the Rev. D. W. Mo



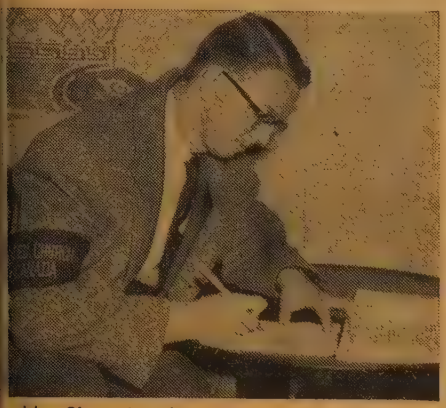
Landmark in New Westminster—tower visible for miles

ifts, including the Robson Memorial organ, ere received and dedicated at a special rvice.

The new church, like the old, is a landark in New Westminster. An illuminated wer and cross a hundred feet high is seen r miles up and down the Fraser River.

Help for Refugees, Immigrants

The **Rev. Hanns F. Skoutajan** arrived in oronto January 24 to take up his new post secretary of the Inter-Board Committee



Mr. Skoutajan lists incoming immigrants

n World Refugee Year. This was set up co-ordinate and expedite the work of the verseas Relief Committee and the immigran work of the Board of Home Missions. Mr. Skoutajan is experienced in immiation policy. During his theological course Queen's he was summer student assistant Dr. A. S. Murray at Quebec and Montreal, d for the past two years has been in arge of United Church immigration work Halifax.

His office in the United Church House ll be in association with the Missionary d Maintenance Department which will so supply stenographic help. Here for lf time, Mr. Skoutajan will handle the rk of the committee which has already nt out thousands of pieces of material, ms and tapes publicizing the great need financial and other help for refugees ring this year.

Mr. Skoutajan will also assist at Regent's rk United Church in downtown Toronto.

eaths in the Church

The **Rev. D. N. Coburn, DD,** Lanark, t., well known in the Eastern Townships d southeastern Ontario, died December 31. dained in 1899, he held charges in Lunenrg, N.S., Buckingham, Ormstown and anby, Que., Smiths Falls and Prescott, t. He retired in 1946. Funeral service d burial were in Prescott. . . **Rev. George ers,** Summerside, PEI, died January 4. dained in 1906, his pastorates were Granle, Margate and Hampton in the Marines. He retired in 1936.

In Penal, Trinidad, about December 20, **argaret,** wife of the late Rev. James meshwar. . . **Alice A.,** wife of the late v. Sanford E. Marshall, Ottawa, died nuary 3. Among first music graduates of ronto University, she still performed blicly at 91. . . **Isabelle J.,** wife of the e Rev. J. H. McBain, Oakville, Ont., died nuary 4. . . On New Year's day, **Clara,** fe of the late Rev. George J. Blewett, oronto. . . On December 23, **Effie,** wife the late Rev. Andrew MacWilliams, algary.

Typhoon Orphans

Local Nagoya authorities have asked the **pan World Church Service** to establish a rmanent nursery to care for 59 orphaned children for whom they had set up a temporary nursery following typhoon Vera. This invitation has created a great deal of interest because this area has been so strongly influenced by Buddhism, the Christian church had no opportunity to take any action there.

The summary of aid given to Nagoya shows that church groups and other agencies around the world, including The United Church of Canada, have contributed several hundred bales of clothing, food and vitamin tablets in addition to $63,604 to purchase other goods, to set up medical stations, and to cover general relief expenditures. The actual money spent amounts to $6,000 above that received and additional funds are still needed.

Training on Furlough

A number of WMS missionaries on furlough are taking study courses. **Miss Muriel Bamford,** India, is at the University of Western Ontario, London, studying for her BSc degree in Nursing. **Miss Beulah Bourns,** Korea, after several months of deputation work in Hamilton and London conference branches, is travelling through the western provinces observing nursing courses in hospitals and universities. **Miss Ruth Churchill,** Church of All Nations, Montreal, following work in southern Ontario, is taking the winter term at Scarritt College, Nashville, Tenn., and will then do deputation work in Manitoba. **Miss Margaret Dawson,** Angola, after working in the Niagara Presbyterial and in British Columbia, has sailed for England where she will study art. **Miss Hazel Heffren,** Victoria, is taking the full course of study at Chicago Theological Seminary. **Miss Marjorie Tunbridge** and **Miss Enid Horning,** both of Japan, are studying at Emmanuel Theological College, Toronto, while **Dr. Helen Huston,** India, is interning in Lamont Hospital in Alberta.

Former Board Chairman

Mr. Elmer Davis, a devoted churchman who was for 22 years the chairman of the Board of Publication, died in Kingston on December 29, aged 82. A member of the well-known Davis family, leather manufacturers, he was active in business for many years.

Mr. Davis was a signatory to the Basis of Union and a commissioner to each General Council until 1952. The Book Steward, the Rev. Dr. C. H. Dickinson, in his tribute stated that Mr. Davis was remembered for his firmness, his strength of conviction and for his sound judgment in the administrative matters of the Board of Publication.

Mr. Davis

Mr. Davis served his own city with distinction as a trustee of Queen's University Council, on the Board of Queen's Theological College and of the Kingston General Hospital.

Restore 83-year-old Church

Centenary-Queen's Square United Church, Saint John, N.B., held special re-dedication services last month.

The building, erected in 1877 following the disastrous Saint John fire, was found in 1950 to be in need of a large amount of restoration. Committees were formed and

(Over)

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during the past decade in addition to raising the annual budget of $30,000, the congregation accumulated over $250,000 for that purpose.

Restoration included tearing down and rebuilding walls, the enlargement of choir loft to allow reconditioning of the pipe organ, interior redecoration and the installation of a new heating plant.

The minister, the Rev. Walter G. Davis, presided at the re-dedication services, with the Rev. Arthur Organ, a former minister, and Dr. Frank Archibald of Moncton, as preachers. They took part also in the mid-week celebrations. The Rev. George MacLean, Hampton, N.B., who entered the ministry from Centenary - Queen's Square, and the congregation and choir of St. David's church, with their minister, the Rev. Robert Mumford, assisted at an evening service of worship.

With the Young People

Plans for next summer's national council of the YPU were made during the Christmas holiday, when the national YPU executive met in Hamilton's Westdale Church. "The Church, the World and You" was adopted as the theme for the council, which will meet at McMaster University Aug. 14-15.

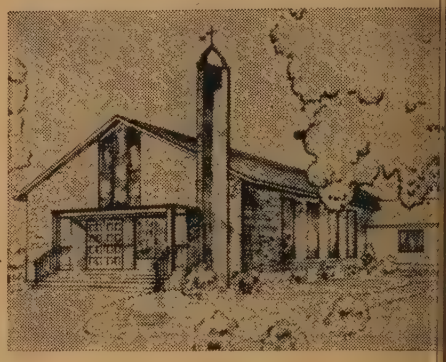
National President Dave McDonald said he expected there would be about 200 delegates to the council, representing all presbyteries in Canada and Bermuda. It will be the national YPU's 25th anniversary.

The executive also decided to send at least 50 delegates to the North American Ecumenical Youth Assembly at Ann Arbor, Mich., in August, 1961. Preliminary plans were made for establishment of a magazine for young people, to be published three or four times a year. It is expected the first issue will appear next fall.

Army Boom Town

Four years ago **Oromocto, N.B.,** had a population of 700 with a small United Church. Today, because of the coming of the Canadian Army to Camp Gagetown, the population is 14,000 and the church building is inadequate. On a recent Sunday, 2[illegible] people were jammed into space built for 8[illegible] Something had to be done.

"Oromocto is unique," says the United Church minister, the Rev. Ronald Smith, "because of the extreme transient nature



a large percentage of the population. On[ce] it has reached its peak it will always [be] around the same figure, but over a perio[d] of three years it is possible to see 75% [of] the families change. This makes the task [of] building a new church perhaps more difficu[lt] than in a normal situation."

All army families live in Oromocto, whi[ch] is supposed to be a model town with perfe[ct] integration between civilian and army fa[m]ilies. The men go to their jobs in Cam[p] Gagetown just like other men go to the[ir] in the community. While there are Protestan[t] and Catholic chapels in camp, built to ser[ve]

For Lent 1960

The Board of Evangelism and Social Service recommends:

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single personnel and any families who oose to go, a large percentage prefer to end their own churches in town.

When Neil Campbell of the Board of me Missions went down to direct a suc- sful financial campaign, 60% of the ivassers were army personnel.

The congregation unanimously accepted new building programme, purchased a e and approved the architect's drawing. th assistance from the Board of Home ssions and other sources, they expect to gin building the new United church in the ring.

ree Out and One In

Miss Anne (Nancy) Copithorne, RegN, MS missionary, sailed from New York the d of last month for England and Lisbon route to her work in Angola. . . **Miss Jean alker** sailed January 11 from New York Lisbon to begin language study before oceeding to Angola. . . **Mrs. Essie Johnson,** er a short furlough in Saskatchewan, rived in Toronto early last month where e remained several days before leaving for gland and her work in Northern Rhodesia. . . **Miss Amy Schauffler, BA, BD,** has rived in Canada from Angola on a short it occasioned by the illness of her father.

ork from the Church

The United Church of Canada, through Overseas Relief Committee has requested 0,000 pounds of the surplus canned pork ered by the Canadian government for aid erseas. It will ship immediately from the st coast, 100,000 pounds to Japan, 25,000 unds to Korea and 75,000 pounds to Hong ong. The approximate cost to the United urch will be $7,000 for shipping.

The World Council of Churches, through e Canadian Council, has requested 350,000 unds for use in the refugee camps in rope, and the Church World Service of e United States will take the balance of e 2,000,000 pounds available.

mericans in England

American Methodists took part in the cent re-opening of the **Asbury Memorial ttage** in the suburb of Birmingham, Eng- nd. The home of the man whom Wesley opointed "general assistant in America" and ho became second bishop of the Methodist piscopal Church in the USA, was dedicated an impressive ceremony. Sir Roger akins, former British Ambassador to the S, paid tribute to Asbury as a "man of ep faith and great abilities and immense urage." President Dr. Harold Roberts aded a group of World Methodist Council embers. Bishop P. Corson announced a ft of the chair in which Asbury sat when residing over Philadelphia conferences, and ishop Ivan Lee Holt presented a cheque om American Methodists to be applied ward the cost of furnishing the four-room ttage in 18th century style.

n CBC Television

The **Rev. Dr. Andrew Lawson** will conduct the service of Timothy Eaton Memorial Church, Toronto, to be televised over CBLT on Sunday, February 7, at 11 am.

John Leng at Geneva

The **Rev. Dr. John Leng,** associate secretary of the Board of Home Missions, was in Geneva, January 11 - 13, attending a preparatory commission to consider whether the World Council of Churches will work in the whole field of migration, in addition to refugees. Dr. Leng is chairman of the Canadian working committee on migration set up by the Canadian Council of Churches for the World Council.

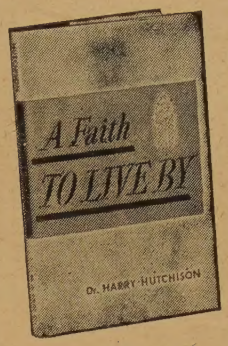
Dr. Leng's resignation, as associate secretary of the Board of Home Missions, was accepted with deep regret at the recent meeting of the Sub-Executive of the General Council.

Dr. Leng, a Queen's graduate, was ordained in 1938 and served in Northern Manitoba and at Larder Lake, Ont., before enlisting as a chaplain in 1941, and being attached to the Lake Superior Regiment. For his gallantry in action he was awarded the Military Cross and was mentioned in Dispatches. Returning to civilian life, following a year at Queen's as chaplain to

(*Over*)

A Faith TO LIVE BY

By HARRY HUTCHISON



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veterans and as SCM secretary, Dr. Leng was appointed assistant secretary of the Board of Home Missions in 1946 and became associate secretary in 1953. He received an honorary DD from Queen's in 1956. His resignation will take effect May 31, 1961.

Four Year Programme Launched

A world-wide $5,150,000 four year mission advance programme has been launched by the **Evangelical United Brethren Church** for building new churches in the United States and Canada and extending its ministry overseas. The Canada conference now has five superintendents, with 47 itinerant ministers, 10,059 members in 67 churches, 39 parsonages, 66 Sunday schools with 9,104 scholars, and officers and teachers numbering 1,048.

The programme is planned in response to rapid population growth. $1,150,000 is to be used for loans and grants for the new churches on the North American continent.

Quilt to Angola

Miss Lillian Taylor, WMS missionary nurse in Bunjei, Angola, has a new quilt, a gift from Prospect Park United Church, Toronto. It is a novel design in autographs, the work of the Woman's Association which made a profit of $96 from the sale of names. The quilt, sent with the good wishes of the home church, was taken to Angola by the missionary's parents, Mr. and Mrs. L. J. Taylor, who will spend some time in Africa.

A Visit in London

The **International Congregational Council in Britain** has invited visitors to make contact with them. The Rev. Ralph F. G. Calder, secretary, writes that young people staying for short or long periods in the London area are especially welcome at a monthly social evening in Memorial Hall. The address is International Congregational Council, 110 Memorial Hall, Farringdon St., London EC4.

New Patterns in CE

With the new curriculum in mind, the **Board of Christian Education** at its annual meeting February 9-11 will consider the Christian education pattern necessary if the new Sunday School Curriculum is to survive in many local church situations. Two addresses will be given on the theme by the Rev. Dr. C. Ellis Nelson, Christian education professor at Union Theological Seminary, New York.

The board, under the chairmanship of Dr. G. A. Wheable, will also take part in a panel discussion on **The Theological Colleges and their training programme for Christian education.**

New Evangelism Director

Dr. G. Paul Musselman, former industrial relations officer with the Protestant Episcopal Church, has been appointed executive director of the Department of Evangelism of the National Council of Churches in the United States. The United Church Board of Evangelism and Social Service co-operates closely with this department. Members of its staff take part in many of the Canadian conferences on evangelism, and in preaching missions.

Couldn't be done — but was

Some said it couldn't be done, but there were others who believed that a United Church could be built for Beaverdell, B.C. They went to work, stirred up enthusiasm, organized a fund campaign and rallied support. Last month the $12,000 **Beaverdell United Church** was opened and dedicated by the Kootenay Presbytery chairman, the Rev. D. R. Stone, assisted by the minister, the Rev. E. Miller, the Rev. R. M. Warne and Mr. J. A. B. Adams. The congregation made a cash outlay of only a bit more than $3,000, the remainder being contributions of materials and labour.

Prepare for Church Union

The **Faith of the Church** is the title of the document prepared for advance merger discussions between Australian Presbyterian, Methodist and Congregationalist bodies. It has been submitted for comment to the theological division of the World Presbyterian Alliance and has received warm commendation. It is expected the second document on **The Form of the Church** will be ready this year.

Plaint of a Three Point Pastor

Dear Editor, I feel I must besiege you
With mere parochial woes
Besetting me from superior
And inferior quarters.

To dignitaries, when they come to speak,
I listen and listening, so
It seems, betray the most profound
Incapability.

My sermons are quite uninspiring in the
Multiple institutions
I'm reported to be running with
Headlong into the ground.

I'm the beneficiary of much suggestion
And exhortation, by mail,
The pipeline, to gird my loins for more
Organized endeavour.

I've been selected, trained and set apart to
Be an angel, deep at heart,
Inheriting—O censor strike
That dark heresy of thought!

To cap this musing I confess to be a
Dark glass, flashing back the grim
and tragic fate of being in a
Rural, three-point pastorate.

"Pastor Indignus" *

* *"Indignus"—unworthy: Lewis: A Latin Dictionary for Schools.*

Fresh Look from Coast to Coast

Nine mission conferences will stretch across the United States from Massachusetts to California this coming summer. More than 3,000 pastors, laymen and women from that country and Canada are expected to register for courses aimed at giving a fresh look at the mission of the Church at home and abroad.

These annual conferences began more than 57 years ago at Silver Bay, N.Y., and are sponsored by missionary and education agencies of the major Protestant denominations and the National Council of Churches.

Better Investment

Britain's Nobel Peace Prize winner, **Philip Noel-Baker,** is to give £12,000 of his £15,000 prize money to further disarmament. A life-long campaigner for disarmament, he wondered whether to keep some of the money to invest for his grandson, but decided it would be better to try to leave his grandson more disarmament.

Publishing House Notes

THE financial year of The Publish House ended January 31st. appreciate sincerely the support of ma enterprises from all parts of the Chur Circulation of THE UNITED CHUR OBSERVER and of Sunday School Publi tions has increased steadily. Sales of Chu and Church School Supplies reflect a heal condition in most congregations. Our b publishing programme continues to expa

We have taken possession of almost entire building at 299 Queen Street W Renovation and relocation of several depa ments will enable us to render more effici service to all customers. We look forw to a busy and happy time throughout New Year.

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BIRTH

SKOUTAJAN — The Rev. and Mrs. Hanns F. Skoutajan (nee Marlene Davison), Halifax, N.S., announce the birth of a daughter, Karla Stephanie, December 31, 1959, at the Grace Maternity Hospital, Halifax, N.S.

HELP WANTED

NORWAY House (Manitoba) Indian Residential School requires immediately, third class engineer—salary $3,300, plus furnished house, fuel and light for married man. Travel assistance and one month's paid salary. Write to the Principal.

A. AGENTS WANTED

EXTRA cash in Your Spare Time. Just show your friends our All-Occasion Greeting Cards (including Religious), Stationery, Gifts. Write for samples. Colonial Card Ltd., 489-C Queen East, Toronto 2.

RELIGIOUS Print distributor seeks church members to sell religious prints from catalog to members and friends. 25% commission paid to agent. Send particulars to Box 144, THE UNITED CHURCH OBSERVER.

A. PULPIT VACANCIES

AMHERSTBURG, Ont., Wesley United Church, vacant June 30, 1960. Inquiries invited by Pastoral Relations Committee. Expansion contemplated, fast growing congregation. Write Arnold Gibb, Chairman, Amherstburg, R.R. 2, Ont.

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

ASSINIBOIA, Sask., St. Paul's United Church pulpit, one point charge, will become vacant in January 18, 1960. Assiniboia is a progressive town, population 3,000, on No. 2 Highway, 67 miles south of Moose Jaw. Furnished modern three bedroom manse, oil heated. Salary above minimum. Ministers interested in filling this pulpit or serving as supply until August 1, 1960, please contact Mr. H. Thiessen, Box 66, Assiniboia, Sask.

MAPLE CREEK, Sask., Pop. 2,100 — United Church pulpit vacant July 1st. Furnished manse, fully modern, new church. Salary $4,300.00 including travel allowance. Interested ministers write to Mr. J. I. Clark, Maple Creek, Sask.

OCEAN FALLS, B.C., challenges minister to service in industrial community with special need for leadership in Youth Programmes. Pulpit vacant June 30, 1960.

LET'S TALK

Contact Mrs. A. McCormick, Secretary, Pastoral Relations Committee, Box 790, Ocean Falls, B.C.

PETERBOROUGH (Ont.) Knox United Church — vacant December 31, 1959. Furnished manse, near excellent schools. Salary adjustment pending. Interested ministers write Mr. A. Pitchford, Recording Steward, 115 Morrow St., Peterborough, Ont.

RED DEER, Alta., Gaetz Memorial United Church vacant June 30, 1960. One-point charge, new church and hall and new manse. Associate minister already engaged in Christian Education. Ministers interested contact Mrs. O. W. Thorne, 611 — 48th Ave., Red Deer, Alta.

SARNIA, Ont., St. Paul's—Since our minister has been called to Ryerson Church, Hamilton, our pulpit becomes vacant as of January 31st, 1960. St. Paul's is an active Church in an expanding chemical area. Interested ministers are invited to contact Mr. F. H. Walker, Chairman, St. Paul's Pastoral Relations Committee, 301 Talfourd Street, Sarnia, Ontario.

SILVERTON (Man.) United Church, Birtle Presbytery; three-point charge, will be vacant June 30, 1960. Furnished manse. Interested ministers contact Mrs. Mervyn Coulter, Silverton, Man.

2A. PULPIT VACANCIES—Continued

NEW TORONTO—the pulpit of Century United Church has become vacant due to the passing of the minister, Rev. C. E. Dyer. Study and office in church, excellent manse. Interested ministers may write to the Recording Steward, Mr. H. F. Brown, 14—22nd St., Toronto 14.

WINCHESTER SPRINGS, Ont., 3-point charge, vacant November 1st. Comfortably furnished manse, oil heated, salary $3,400.00 with $600.00 car allowance. Interested ministers please contact Mrs. Cecil E. McIntosh, Secretary Pastoral Relations Committee, Winchester Springs, Ont.

WINNIPEG — Atlantic Avenue United Church, ministerial duties to commence on or before July 1st, 1960. Modern, furnished manse, oil heat. Expanding community. Please contact Mrs. J. L. McMahon, 507 Parr St., Winnipeg 4, Man.

5. CHOIR PERSONNEL

HUMBERVALE United Church, Etobicoke—growing congregation in new suburb planning new church, requires organist and choirmaster for morning services; choir approximately 20. Salary on basis of qualifications and experience. Mr. C. Mackie, 125 The Westway, Weston, Ont. Phone CHerry 7-8105.

6. ASSISTANT MINISTERS WANTED

LETHBRIDGE, Alberta, Southminster United Church, desires young assistant minister as soon as possible, primarily to head up work of Christian Education; also preaching opportunity provided. Salary above minimum. Write Ralph Erdmann, Chairman of Pastoral Committee, Southminster Church, Lethbridge, Alta.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS
DESIGNS and estimating free. The Colonial Lighting Co. Ltd., Box 192, Port Colborne, Ont.

CHOIR GOWNS
WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave St., Winnipeg.

8. ORGANS, MUSICAL INSTRUMENTS

PIPE ORGANS. No electronic device can equal the true tone of a Pipe Organ. New pipe organs from $3,000.00 and up. All material and workmanship guaranteed. Rebuilding and remodeling. Plans and estimate free. South East Organ Company, 33 Harrison Avenue, Port Credit, Ont.

CARILLONIC BELLS
SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

9. ARTICLES FOR SALE

FOR
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— NESTING TABLES
— BANQUET TABLES
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contact your nearest GENALCO dealer. If there is not a dealer in your area write directly to GENALCO. All GENALCO products carry a 10-year structural guarantee. GENALCO LTD., 952 - 958 Queen St. West, Toronto 3.

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., 163 Times Road, Toronto 19.

UNSHRINKABLE Wool, nylon reinforced, 3 or 4 ply. Good colours. 3 ounces $1.00, postpaid. Satisfaction guaranteed. Prompt attention to all orders, large or small. Order now. Other wool clearings available. Free list. Beacock's, 1019 Pape, Toronto.

9A. CARPET BALLS

THE SUPERIOR "Henselite" Carpet Balls and Carpets, for Churches, Fraternal Societies and Clubs are available from The A. A. Langford Bowls Co., 424 Wellington St., London, Ontario.

9B. ARTS & CRAFTS

FOR carving wood, leather, or many other uses; set of 12 knives—$1.98. Each knife a different shape. Develop creative talents. Cash with order to James Enterprises, Box 113, Weston, Ontario.

10. ARTICLES WANTED

WANTED — About one dozen choir gowns for small country church. Colour other than black, if possible, Little sister will gladly accept Christian charity from big sister. Please contact Mortlach United Church Choir Leader—Mrs. A. P. McRae, Mortlach, Sask.

12. GUEST HOMES

ELDERLY PEOPLE'S HOME
PRESTON
FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a capacity for 75 guests. All rooms with private bath. Main lobby spacious and well furnished. Large luxurious sitting rooms on bedroom floors. About two acres terraced lawns at rear of building. Monthly rate $200.00 for single room, including meals. For illustrated pamphlet and further information write Preston Springs Gardens, Preston, Ontario.

13. REST HOMES

AROUND THE CLOCK
Nursing Care
Loch Sloy Rest Home, Winona, Ontario.

THE CHRISTIAN REST HOME
LICENSED, kind care and good food, very quiet. Write 1157 McGlashan Crescent, Niagara Falls, Ont., or telephone EL. 4-9989.

20. ACCOMMODATION AVAILABLE

REFINED couple desiring to share lovely home and expenses in St. Petersburg, Florida, with widow who is a travelling minister — $75.00 per month—telephone Toronto HU. 7-2530.

24. PERSONAL

ARE You Deaf? Many types of deafness and head noises have been helped by Leonard's Invisible Ear Drums. Send $10.00 for complete kit, or ask for free information. A. O. Leonard Company, Dept. F, Box 306, Station F, Toronto 5.

RUPTURED?
RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

RUPTURED?
SICK-AND-TIRED OF PAINFUL TRUSSES THAT DON'T DO THE JOB?
STOP worrying!! Thousands of users testify and Doctors agree, you can really end your troubles with a "Beasley". This famous British Appliance holds so comfortably, you'll hardly know you're wearing it. Inflatable air cushions with the large end at the bottom, support as easily as with the hand, and hold securely under any strain. Beasley Appliances are simple to fit, inexpensive and washable. They give instant relief and are guaranteed satisfactory. Free illustrated booklet explains rupture and gives details of generous trial offer. Without obligation, write Dept. 6, Beasley's Ltd., 60 Front St. West, Toronto.

25. SERVICES OFFERED

MAKER of all types of Church Cabinets, Lecterns, Pedestals, Baptismal Fonts, Notice Boards, etc. Robt. M. Dickerson, 133 Avon Ave., Toronto 9. Inquiries solicited. RO. 9-7185.

Year Book Correction

Rev. Edwin Keam, 117 North Halifax Street, Regina, Sask.

Rev. Dalton C. Blackmore, minister United Church, Plattsville, Ont.

Dates to Remember

Heritage Series, CBC network, February 7, **Morning Watch** (Baptist); February 14, **I'll Sing, Not Cry** (United Church).

The **16th National Health Week**, January 31-February 6. The object is to conserve and improve health — individual, communal and national — and thereby increase the well-being of people and the prosperity of the country.

Correction

Meditations at the Lord's Table, by Rev. Murray B. Jose, was inadvertently included among titles in the Saddlebag Series in the last issue of THE OBSERVER in The Book Steward's Corner. This book is published separately at $1.50 per copy.

The Book Steward.

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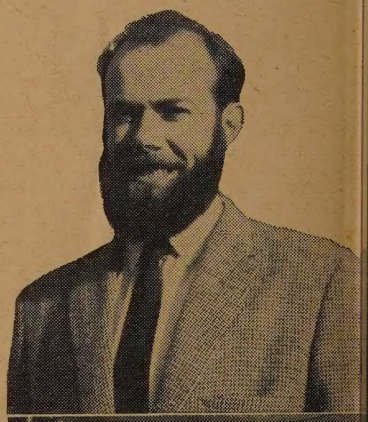


IN A FRONTIER TOWN (with a church but no pews)

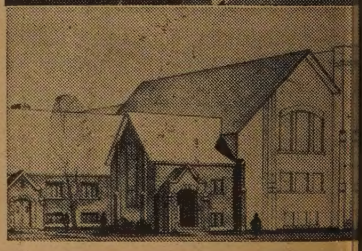
The Rev. A. J. A. Chapple, Whitehorse, Yukon, says:

"We have a new church; we owe about $40,000 on it. We have yet to get an organ, pews, furnishings, Sunday school equipment, etc. We have many places to use our money; we must use it well. Our church thinks The Observer is important. It has again included it in the annual budget. Among other things, The Observer has helped us raise our M & M givings substantially."

IN A DOWNTOWN MISSION (with many demands for aid)

The Rev. W. Hunnisett, Fred Victor Mission, Toronto, says:

"In our work of helping the homeless and needy, we are dependent on and grateful for the help of others. But when it comes to congregational life we must help ourselves, and we just couldn't afford to be without The Observer. It has deepened our people's interest in all of the church's work—not just in our own little corner. It's even helped bring up our general offerings."



IN A BIG CITY CHURCH (with a $245,000 debt)

The Rev. F. H. Joblin, Westboro Church, Ottawa, says:

"We have a new $250,000 Christian education wing, after building an addition and renovating the church. With a bank loan of $150,000, a mortgage of $25,000, and a commitment of $70,000 to church extension work, we cannot afford to be without The Observer Every Family Plan. I know of nothing that is doing more to keep our people informed than our church paper. It has consolidated this congregation."

They ALL say they can't afford to be without *The Observer*.
It goes into the homes of all their people 22 times a year.

Write for particulars to:

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